

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LX.

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NEW SERIES
VOLUME XL No. 8

Who's Who and What's What

Miss Carrie U. Littlejohn, superintendent of the W. M. U. Training School in Louisville, is bereaved of her father who died February 10 in South Carolina.

In the Hebrew University established in Jerusalem in 1925 by Lord Balfour there are 700 undergraduate students and 100 members of their teaching and administrative staff.

The wind has changed not only in the state but in the legislature. We saw people vote against the liquor bill who four years ago were outspoken against prohibition. Thank the Lord for the new converts, and for those who have fought the good fight through the years.

Mr. Tom Bailey who has had long experience in the Mississippi legislature made a strong speech against the liquor bill and was very helpful to the cause of temperance when the bill was up in the legislature. He has a sound heart and a clear head.

Dr. Fred Brown, pastor of First Church, Knoxville, Tenn., said recently that though their meeting was cut short when Dr. W. W. Hamilton was called away by the sickness of his wife, he believed there had never been a meeting in his church where results were better or more lasting.

A man who bets on a golf game is just as much a gambler as a negro who shoots craps in the alley, or as the man who patronizes the races, or one who haunts a gambling dive. Don't fool yourself into thinking that there is any respectable way to gamble. Sins are all the same color before the judgment throne of God.

Dr. L. R. Scarborough, president of Southwestern Seminary, has just concluded a highly successful ten-day revival meeting at Howard Payne College, Brownwood, Texas, in which there were seven conversions, ten additions, three baptisms, twenty-seven decisions for special service, and forty-eight rededications. The music for the meeting was led by Mr. Joe Trussell, Brownwood evangelistic singer.

There ought to be some way of investigating the connection between some news agencies and the liquor business. Here comes a dispatch from Atlanta telling how dry the wet states are and now wet the dry states are. This lie is so often repeated that the folks who tell it are in danger of making themselves believe it. We cannot conceive of anything that would cause a news agency to send out such a statement or any paper to publish it except it be paid propaganda for the liquor business. And this thing deserves to be investigated and exposed.

Four years ago Mississippi voted against the licesing of liquor nearly three to one. And ever since the finances of the state have been getting better. Mississippi's bonds sell at a premium. And the state has been able to reduce its ad valorem tax rate. There is a vital connection between righteousness and prosperity. The states which have licensed liquor to help the tax payer, have generally found it necessary to increase the tax burden. And the federal government has been badly in the red and getting worse all the time since the repeal of the prohibition amendment. And yet the liquor advocates say, "Let us take a practical view of the situation!"

Among the gifts made to the war sufferers in China was a contribution of \$1,000 to Shanghai University, maintained by Northern and Southern Baptists.

The wets have not kept a single promise made to the people when the prohibition laws were repealed. In Mr. Roosevelt's inaugural speech he said, "The saloon must not return. By no possibility, at any time, or under any condition, at any place, or under any circumstances, shall that institution, the saloon or its equivalent be allowed to return to American life." But both the saloon and its's equivalent are here in multitudes of places.—Florida Baptist Witness.

Dr. J. D. Grey, pastor of First Church, New Orleans, who has been conducting a crusade against vice conditions in the city, recently received a letter threatening vengeance if he did not desist. He had appealed without success to the city administration for efforts to clean up the city. While driving recently in New Orleans with several other Baptist preachers, and waiting for the stop light to change we were approached by a policeman who tried to sell us tickets to the horse races for the next Sunday.

The revival meeting began at Clinton Sunday with large congregations and excellent preaching by Dr. H. W. Tribble of the Louisville Seminary.

Just as the sun, moon and stars were to be a sign to all people of the sovereignty of God, so was the sabbath to be to His people. In Exodus 31:18 the Lord says, "It is a sign between me and the children of Israel forever." The flag of the United States is a sign of the authority of the government; it is a symbol of its sovereignty, and of all that the nation stands for, its ideals of law, order, liberty, justice. So the Lord's day is to stand a perpetual reminder of the authority of God, and of all that His kingdom stands for. It is not so great a crime to desecrate the stars and stripes as it is to desecrate the Lord's day. If our children are taught, and they should be taught to respect the flag, to honor it, all the more they should be taught to reverence the Lord's day. It is the sign of His presence which He has given us.

When the Lord made the sun, moon and stars and placed them in the sky above us where they would be constantly before the eyes of men, He said, "And let them be for signs, for seasons and for days and years." They were first of all "signs," that is they were symbols of the presence and power and sovereignty of Almighty God who made heaven and earth. They were to be for us tokens of His protective care and his right to reign over us and over the earth. They were to be for seasons, days and years. The change of seasons, the marking off of the periods of days and years were to call our attention, lest we forget they are there and be unmindful of their lessons. Just as those electric lights that change, going off and coming on are designed to attract our attention more than if they remained the same all the time. Any man who looks up into the sky by day or night and is not made to think of God is something less than man, "homo sapiens." And being reminded of Him, he is less than true to himself if he does not make proper response to God. Paul says that "Since the creation of the world the invisible things of Him are clearly seen, being perceived through the things that were made, even His eternal power and godhead."

Japan has closed public dance halls on the ground that they are immoral.

Dr. R. B. Gunter attended last week the annual meeting of the State Mission Secretaries at Mobile, Ala.

Dr. Jno. H. Buchanan is preaching a series of sermons at Southside Church, Birmingham, on "Seven Deadly Sins."

Four young people from Mississippi College assisted in a B. T. U. Training Course at Crystal Springs last week; W. M. Hull, Cleo Harris, Jim McCrary and Mrs. J. N. Holloway.

The editor expects to be in Florida when this paper reaches the readers for a brief visit with Mr. P. I. Lipsey, Jr., and his family at DeLand. If next week's paper is better than usual don't blame him.

Dr. Alldredge's figures show that in Alabama the number of churches reporting no baptisms increased from twenty per cent in 1932 to twenty-eight per cent in 1936. We are afraid it is no better in Mississippi.

Dr. Claud B. Bowen, one of whose achievements was marrying Miss Louise Leavell of Oxford, has resigned as educational secretary of the Foreign Mission Board and is now pastor at Opelika, Ala.

The Alabama Baptist says that since the state went wet, the automobile insurance companies of Birmingham are preparing to raise the premium on auto insurance twenty per cent. Who pays the cost of liquor?

Mrs. Rosalie Mills Appleby visited friends and relatives in Crystal Springs and spoke at the Baptist church Sunday evening. She sails from New Orleans soon to return to her work in Brazil.

Mrs. I. P. Trotter, 906 Highland Ave., Jackson, Tenn., would be glad to have a copy of the Baptist Record of some years ago which has an account of the centennial of Mississippi College. If you have one to lend, write her.

One room school houses used to be the rule in Mississippi. Now they are scarce. They have been supplanted by well equipped buildings. And the one room church building is going the same way. The multiple activities of the churches require good equipment.

The New York Times says one of the oldest insurance companies in England gives a ten per cent discount on premiums to motorists who do not drink intoxicants. Entirely fair; why should sober men pay bills for drinking drivers?

Petitions were presented to the legislature from Mississippi College and Millsaps College urging the members to vote against the licensing of liquor. A similar petition was sent up from Smith County signed by hundreds of citizens. Brother Moulder is doing good work down there.

At a recent meeting of the Southern Baptist Relief and Annuity Board in Dallas, Rev. C. J. Olander was elected to fill the vacancy caused by the death of Dr. J. W. Mayfield. Brother Olander has already shown a genuine interest in the old preachers, and he will make a useful member of the Board.

It is refreshing to see how many county papers in Mississippi take their stand against the liquor business. Of course not all do, but those that do exercise a wholesome influence for righteousness. It is specially gratifying that the Daily Clarion Ledger in Jackson has had strong editorials against the liquor evil. Thank God for all who help.

Sparks and Splinters

Pastor Lee, one of Miss Lottie Moon's first three converts, recently died in China. He had baptized 6,000 people.

Baptist students number 1,348 of Baylor University's enrollment of 2,100. There are 15 other denominations represented. It is said that more missionaries to foreign lands have graduated from this Texas institution than from any other school.

Raising of funds for construction of a Bible building at Baylor University, Waco, Texas, in honor of Dr. J. B. Tidwell, noted author and Bible scholar, head of the institution's Bible department, has been begun by Texas Baptists, who control the school.

Death of John G. Hardin, pioneer Texas ranchman, recently gave Baylor University at Waco, Texas, a clear title to an addition of almost a million dollars to the institution's endowment. Mr. Hardin during his lifetime donated large sums to other Texas Baptist schools and charities.

A terra cotta cone, carved by skilled workmen and placed in the cornerstone of a building in Ur of the Chaldees prior to the birth of Abraham, has been obtained by a Babylonian expeditionary force and placed in the museum at Baylor University at Waco, Texas. Its cuneiform inscription of 20 lines establishes proof of heretofore doubted existence of certain cities mentioned in Genesis.

On February 14th the Baptist ladies of Pochontas together with their pastor, Rev. Theo. Whitfield, organized a Woman's Missionary Union. The following officers were elected: Mrs. Theo. Whitfield, president; Mrs. John Porch, 1st vice-president; Mrs. Elwood Middleton, 2nd vice-president; Mrs. Ben Whitfield, secretary; Mrs. Carter Blake, treasurer; Mrs. D. A. McGee, corresponding secretary.—Mrs. D. A. McGee.

The First Baptist Church, Biloxi, has witnessed conversions each Sunday since January first. Pray with us that God may continue to save souls here each week. The pastor preached Sunday morning, February 13, on "Bitter Waters Sweetened" and in the evening on "The Salvation of the Righteous." Five joined the church during the day by experience and baptism. He plans to preach next Sunday morning on Religious Derelicts, or Driftwood in Our Churches.

PASTORAL CHANGES: T. T. James goes from Rison, Ark., to Yale Church in Memphis; H. F. Loomis resigns at Daytona Beach, Fla.; E. W. Bailes goes from Rock Hill, S. C., to Spruce Pine, N. C.; First Church, Fountain Inn, S. C., has called R. W. Bailes of St. George; A. W. Hych goes from Paris to First Church, Paducah, Ky.; W. I. Barkley from Petersburg, Fla., to Belle, W. Va.; R. M. Pleasants from Rocky Mount to Compostello Heights Church, Norfolk, Va.; W. A. Burnes from Chipley to Greenwood, Fla.; Cecil Lasiter goes from Minco to McLoud, Okla.; J. L. Reeves from Macon to Columbus, Ga.; D. J. Milam from Paul's Valley to Britton, Okla.

Dr. W. A. Sullivan, pastor First Baptist Church, Natchez, writes: "On Sunday afternoon, February 6, a new Baptist church was organized in Natchez. Reverend W. B. Phipps, missionary of our State Mission Board, led the prayer. W. A. Sullivan, pastor First Church, Natchez, read appropriate scriptures. Brother Phipps read our articles of faith and the church covenant, which were adopted by those present desiring to become charter members of the new church. A motion was made and duly seconded that those present with letters from other Baptist churches, and desiring to constitute a new church, consider themselves charter members of such church. There were six charter members. Brother W. B. Phipps was called pastor. He accepted. The privileges of the new church were extended. Six others presented themselves for membership by letter. Four came by profession of faith and baptism. Eleven others were received yesterday. A name for the church has not been selected."

Some men in the legislature favoring the liquor bill said that those who opposed it would get up there and "preach" to them, speaking contemptuously of preaching. Well, the legislature has heard worse things than preaching.

One old lie that every decent man ought to resent with all his soul is that federal prohibition was adopted because so many of our young men were in the army at the time of the world war and could not vote. Of course there is no truth in it and it is a shameful reflection on our decent young men who were in the army.

A "gentleman from Bolivar" told the legislature how much better things were since the people in Rosedale took things in their own hands and permitted the sale of liquor in violation of the law. A later speaker told the House that only a few days ago one of the biggest stills ever found in the state was destroyed by federal men in Bolivar County.

Dr. J. E. Dillard of Nashville, Tenn., director of the promotional work of the Executive Committee of the Southern Baptist Convention, was in Jackson Sunday in the interest of the Hundred Thousand Club. He spoke in Calvary Church, in First Church and in Griffith Memorial Church. He was also present Monday morning at the Central Mississippi Preachers' Conference and spoke to the large group of pastors present on The Baptist Principles.

We are making no boasts about Baptists being responsible for defeating the liquor bill in the Mississippi Legislature. Some of them certainly did help, and we are proud of them. It was not a Baptist fight. It is a fight in which all who love righteousness are interested. We know one good Methodist layman, Mr. Arnold of Panola County, who fought a good fight and helped greatly in the victory this year as he did four years ago. The people will do well to keep all such men in office.

Some of the gentlemen of the legislature who favored the liquor bill insisted that it was not a liquor bill, but a control bill. They said that sheriffs in many counties stood with their palms open behind their backs to take toll from the liquor people. If this is true, how can such men be expected to control the liquor business? The liquor business does not propose to submit to control. It never has, and does not propose to do so in the future. Then why should the licensing of the business be called control?

The men whom we heard speak for the liquor bill were from Yazoo County (Mr. Ewing), Bolivar County, Washington County, Warren County, Claiborne County, Harrison County and Jackson County. Those who spoke against it were from Panola, Lawrence, Lee, Tippah and Lauderdale. It was evident from the beginning that the liquor folks were licked. They foresaw clearly which way the vote would go, and spoke with no expectation of success. The "gentleman from Jackson County" said in his part of the country juries would not convict those who violate the liquor law. It is a sad commentary on the citizenship. But if they will not convict offenders under the present law what hope is there that convictions could be had under less stringent laws?

The vote to indefinitely postpone any consideration of the liquor question in the lower house of the Mississippi Legislature was by a vote of nearly three to one. It was a great victory. The wet advocates in the House who said the sentiment in Mississippi had definitely changed since the people voted against licensing liquor four years ago, may have been right about the change, but they were wrong about the direction of the wind. To every appearance the wind is decidedly more antagonistic to liquor than it was four years ago. At that time we heard a member of the House from Tunica while advocating liquor, say in a speech in the House, "We are riding high and handsome." He seems to have been riding for a fall. Another member who led the liquor fight and afterward got badly beaten in a race for congress is reported to have said, "I made a mistake." May the Lord open the eyes of all the rest.

Dr. R. C. Campbell yields to the earnest solicitation of Texas Baptists and remains as Mission Secretary.

Under federal law only about 450,000 immigrants may come into this country a year. In the past fiscal year only about one-eighth of that number came.

Dr. Hamilton says that he has asked friends of the Baptist Bible Institute twenty-one times to pay the semi-annual interest on the debt, and they have paid it nineteen times.

Dr. G. F. Winstead has resigned at Brooksville to accept a call to Columbia, La. We are sorry to lose him from Mississippi, but wish for him abundant blessing in his new field.

J. Edgar Hoover, head of the Federal Bureau of Investigation, commonly called "G Men," will deliver the address this year at the commencement exercises for Oklahoma Baptist University.

We now have a long list of churches in which every family gets The Baptist Record. If we can have a news letter from each of these every now and then, it will be inspiring to others who are working at the kingdom tasks. Come on with brief and inspiring news notes.

Rev. W. P. Davis, Mississippi student at the Louisville Seminary, has accepted a call to Lebanon Church, Barren Plains, Tenn., and will move on the field in May. The editor made a few tracks around there a good many years ago. It is now a full time church with great opportunities.

Pastor N. D. Timmerman has been two years at Clarksdale. In this time 197 members have been received, Sunday school about doubled, great increase in B. T. U.; the church auditorium filled to capacity and everybody happy. It is not surprising that other churches are casting covetous eyes on the pastor, Dr. N. D. Timmerman.

Collins: We will have Mr. John A. Farmer of the State Sunday School Board with us from February 21 through February 25 for the Sunday School Training classes. Two books will be taught during this time: "The Book We Teach" for Seniors and Juniors will be taught by Rev. W. L. Day; "The Intermediate Department" for Intermediates and Juniors will be taught by Mr. John A. Farmer.—Reporter.

"The best defense is an offensive," is a maxim of strategy which we cannot forget without suffering. The present legislature has done well in regard to the liquor business. But we are not to suppose that the issue is closed or the final victory won. The forces of temperance must fight for better laws and better enforcement of our laws. We must get rid of the beer business. And what ever is necessary to clean up those places where liquor is sold must be done. That is the job ahead of us.

We attended the session of the lower house of the Mississippi Legislature last Thursday afternoon when the liquor bill came up for discussion. The committee had prepared a bill, or had one prepared for them, which provided a plan something like the law in Arkansas. This was to license the sale of liquor in unbroken packages, with certain restrictions, only in those counties which should vote for the legalizing and sale of liquor. Our people know of course the result of the vote. It was to postpone indefinitely the consideration of the bill, which means that it will almost surely not come up again at this session.

Miss Willie Kelly, missionary to China, while visiting relatives in Lumberton, Miss., spoke to the congregation on Sunday evening and to the W. M. S. on Monday about present conditions in Shanghai, China, where she has been working for 44 years. She was in China when the Japanese invasion began. There was a large crowd to hear her and they were greatly stirred by her message. Miss Kelly also stressed the Golden Jubilee which is being celebrated this year.

Dr. J. Wash Watts, teacher of Hebrew and English Bible in the Baptist Bible Institute, and formerly missionary in Palestine will conduct a party to the Holy Land in the late spring or early summer. Those interested may write to him.

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SOUTHERN BAPTISTS AND EDINBURGH AND OXFORD

By J. D. Franks

In our article of last week we promised a second article in which we would give an account of some of the things which "pleased" us at the Oxford and Edinburgh Conferences, and also some of our reasons why we think Southern Baptists should participate in this great ecumenical movement. In order to save space we propose in this second article to fulfill the first part of our promise in our statement of the reasons called for in the second.

1. The first reason we give why we think Southern Baptists should participate in this movement is that the movement embraces some hopes that are eminently worthy and Christian. One of which is a more vital unity in matters of Christian faith, hope, love and works among God's people around the world, the kind of unity which would make their combined witness to the world more effective.

As far as we know, the Oxford and Edinburgh Conferences represent the only serious effort among Christ's followers today to bring about an answer to His prayer, as found in the seventeenth chapter of John's Gospel, that they might be one. The great controlling motive that gives urge and direction to this movement, if we rightly interpret it, is that Christ's body on earth, the church, should be healed of its schisms and dismemberment.

Surely the present divided state of Christendom is not of the Lord, and these divisions must seriously handicap our witness to the world, else Jesus would not have prayed: "That they be one . . . that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." We Baptists must confess that we have made our contribution towards creating and perpetuating the unhappy divisions among the churches; we should, therefore, assume our share of the responsibility in healing them. Either Southern Baptists should join in the Oxford-Edinburgh effort to bring God's people closer together, or propose and promote a better movement looking towards the same end.

2. We believe the Oxford-Edinburgh movement is of the Lord, and however imperfect we may consider its present stage of advancement, ultimately it will eventuate in a practical plan of cooperation whereby the churches of Christendom will be able to harmonize many of their differences, understand all of them, and find a way to work together in their support of the far more vital things, upon which they will agree. Southern Baptists have been pioneers in many great world movements; we should hate to see them left out of this, which will be the greatest of them all, if it succeeds.

3. We are in favor of Southern Baptists entering this movement because it in no way seeks to abridge their liberty, or the liberty of any other group, to preach, teach and practice their convictions. We should be opposed to any kind of alliance with other churches which would seek to destroy, curtail or even discourage in any way complete freedom of thought, of faith and of practice. These liberties have been bought at too dear a price for Baptists and for other Christians, and they are too vital to Christian potency and Christian progress to be surrendered for any cause. It is our belief that only in the unfettered exercise of this freedom for all concerned can the cause of true unity among Christ's disciples be advanced.

In both the Oxford and the Edinburgh Conferences it seemed to us that everything was done to make all church groups and individuals in the groups feel free and untrammelled in the expression of their beliefs and convictions on any point that was up for consideration. We discerned no effort upon the part of the leadership in any meeting which we attended to squelch an expression of adverse opinion, or to coerce agreement. Only once do we recall that any member of the conferences showed any disposition to be clamorous or dictatorial. This good brother was kindly, tactfully and effectively

dealt with by the presiding officer, who happened to be a member of the same communion with him.

4. Southern Baptists, we insist, have a stewardship of principles, which they, under God, must recognize and give witness to to the ends of the earth, not excluding from their obligation other Christian bodies. If we hold distinctive Christian truths which the world needs, and we believe that we do, then we must give them to the whole world, else we bring down upon our own heads the curse pronounced upon the "wicked servant" in the parable of the pounds.

In this connection we think of our warm-hearted, New Testament Baptist evangelism. We longed almost in vain to hear the note of evangelism sounded in these conferences. If Baptists had been represented, particularly Southern Baptists, as strongly as Presbyterians, who had the largest representation of all, 82, they would have heard it in no uncertain voice. We have a stewardship of evangelism which we owe to our brethren of other faiths. By being faithful stewards on this point we might be able to save other churches as well as ourselves. The hope of the world is New Testament evangelism.

We also think of the principle of the separation of Church and State. Baptists have been leaders in championing this principle. But the victory has not entirely been won. How much our brethren in lands having established churches need our witness on this subject. It is a curious fact, or is it?, that the great dictator nations of the world are nations that have had through the centuries an established church, and it is in these nations today that the voice of the churches has either been repressed, paganized or completely subdued. Have Baptists no obligation to these misguided, unhappy nations?

Another distinctive doctrine of Baptists is their belief in the competency of the individual soul to deal with God without the intermediary agencies of pope, priest, church or sacrament. Our rejection of the whole sacramental system as a means of salvation places us in a unique position, where we may be of great help to the majority church groups of the world.

5. We venture the suggestion that Southern Baptists should identify themselves with this movement because other churches, also, have a contribution to make in certain principles and practices which the whole Christian world needs, including Baptists. Our Baptist life would be greatly enriched at many points by close contact with other churches. How we wish we might share with our Quaker friends the secret of their deep spiritual appreciation and perception, which gives them a poise and a power easily discernible by any observer who might be privileged to be closely associated with them. They, of all people, we think, have learned the meaning of the exhortation: "Be still and know that I am God."

6. In our young people we have our greatest hope and our greatest treasure. For their sake Southern Baptists should cooperate with the other Christian churches in a united witness to the world. Whether we go into this movement or not, our young people are going to be greatly affected by it. It has a strong youth contingent which is destined to make itself felt. A dynamic young Baptist is at the head of it, Ed Espy.

Our world is constantly growing smaller. More and more our young people are going to consider themselves a part of the world, and will insist on taking their share of the responsibility in world affairs. They will want to be considered as world citizens. No longer can we hope to huddle them into our Baptist camps and expect them to stay there by simply reminding them that they are Baptists. They are going to insist on sufficient and compelling reasons for such attempted isolation. We should be able to counsel with them sympathetically and intelligently, and from first hand information, concerning this great united world movement among Christians since the days of the apostles.

It seems to us that the unsettled, foreboding condition of the world today is due to a revival in many countries of too great an emphasis

nationalism in one form or another. If an over-emphasized political nationalism is a menace to the world's peace and welfare, may not an over-emphasized Christian denominationalism likewise be a menace to the peace and progress of the kingdom of God? In these difficult times, when barriers between nations seem to be growing higher, and threats of war louder, God forbid that Southern Baptists should throw one feather's weight of obstruction in the path of an honest effort of Christian churches to understand and, if possible, to harmonize their differences, or at least to get together in some effective way for the promotion of that part of the Christian faith and practice upon which they may agree. In these trying days of the world's life, when Christianity as never before perhaps is being put to the test, shall Southern Baptists draw about themselves their robes of ecclesiastical self-righteousness, with a holier-than-thou attitude, and say to the rest of the Christian world, "You go your way; we will go ours"? Our young people are on a quest for truth in Christianity for something real, and they are not going to stop at denominational lines in their investigations. Wise indeed will be the church that follows them sympathetically in this quest.

7. In our final word we wish to give our reason why we think Southern Baptists should send a representative to the council which meets in Holland in May to draw up a proposed constitution for the "proposed" World Council of Churches.

It should be understood by all that it is still in its "proposal" stage. It should also be understood that representation at the conferences which will draw up the proposed constitution does not obligate Southern Baptists or any other church to become a member of the World Council of Churches. Each church must act for itself both on the proposition of entering the council and on the proposition of accepting the constitution proposed for the council.

An electoral conference recently met in Washington, D. C., at which ten representatives were elected to represent American churches at the Holland Constitutional Conference. Among them were two Baptists, Dr. K. S. Latourette, representing Northern Baptists, and Dr. W. O. Carver, representing Southern Baptists. Dr. Carver's election was made contingent on his being willing to accept the responsibility and on his being confirmed for the place by the proper Baptist authorities. Southern Baptists ought to send Dr. Carver, paying his expenses; or if he cannot go, send some other scholarly, loyal Southern Baptist like him.

The proposal to set up a World Council of Churches, which was adopted by both the Oxford and the Edinburgh Conferences, provides this safeguard, guaranteeing to all the churches that no effort will be made to force upon any church what it does not want, namely, "The new organization which is proposed shall have no power to legislate for the churches or to commit them to action without their consent; but if it is to be effective, it must deserve and win the respect of the churches in such a measure that the people of the greatest influence in the life of the churches may be willing to give time and thought to it."

—BR—

During his first month at Rocky Creek Church, George County, Pastor Earl Brooks reports an increase from 61 to 103 in Sunday school.

Rev. H. T. McLaurin says that already sixteen have agreed to give \$100.00 each on the debt payments of Mississippi Baptists and several others are on the way. He is out for one hundred people to give \$100.00 each, in addition to the members of the Five Thousand Club.

We should be careful not to make any promises to do or lead our people to expect, what cannot be done. During the 75 million campaign some people understood there were never to be any extra collections. Of course that is impossible. And while it is desirable to get out of debt and stay out of debt, it is impossible to say we will never have any more debts.

EDITORIALS

NONCONFORMISTS

"Be not conformed to this age (world), but be ye transformed." A Christian is naturally, essentially and inevitably a nonconformist. True there are people who do not like the word, especially when spelled with a capital N. Another name for "nonconformist" in some sections of the world is "independent," and they sometimes spell that with a capital I, and probably with reason. The two are one—with limitations. An independent is one who does his own thinking, who weighs all questions that come before him and arrives at a decision for himself, and then follows the course which seems right to him, undeterred by the objections raised, or by the inertia of the mass.

In religion a nonconformist is one who acknowledges the absolute and sole authority of Jesus Christ; who holds himself responsible and amenable to Him alone. He does not acknowledge the authority of any substitute, or intermediary. He believes there is only one mediator between God and man, the man Christ Jesus. He does not get his conception of right from the way people do around him. He does not accept as truth, finally and of necessity, what men teach. He does not even let what is called the church come between him and the Lord.

Now what we are seeking to make clear is that this attitude of mind is the essential Christian attitude, that a person who in his soul makes Jesus Lord of all, and the only Lord, is a Christian; and one who does not do this is not. A man who seeks to follow the Lord Jesus, and at the same time is desirous of keeping in step with the world around him, or with the standards which men have erected, is a double minded man, he cannot succeed as a Christian; he is unstable in all his ways. It is the confused eyesight which Jesus describes as seeing double.

It is not always easy to part company with others for the sake of Jesus, to follow Him. It is sometimes more painful than death. Jesus knew all that, and put it more strongly than most men are willing to do, when he said, "If any man cometh unto me, and hateth not his own father, and mother, and wife and children, and brethren and sisters, yea and his own life also, he cannot be my disciple."

A man who follows absolutely the will of Christ will sometimes be regarded as erratic and queer. They said that of Paul. They could not understand the motives which prompted him. A man who is governed alone by the will of Christ will have to separate himself from the ways of the world, yes, from his own way also. He cannot get his ideas of what is right from the way people around him are doing. Morals and righteousness are two different things. The first is conformity to custom. The other is keeping straight with God. The one asks what men think and do; the other says, "Lord, what wilt thou have me to do?" The one puts you at ease with people; the other keeps you on good terms with God.

Not only is the drawing away from conformity with the world's standards necessary in becoming a Christian, it is a condition of attaining that for which we become Christians. We become Christians in order that we may become Christlike, or godly. It is to be restored to the image of Him who made us to be in his likeness. Or as Paul puts it in this second verse of the twelfth chapter of Romans: "Be not conformed to this age, but be ye transformed, (better possibly) transfigured." We cannot be transfigured or transformed into the likeness of God if we remain conformed to the age or world. The chemistry of transfiguration cannot go on while we remain conformed to the world. The reagent of grace is effective in us only when we abandon adherence to, or subservience to, the ideals of the world. "If any man love the world the love of the Father is not in him." This process of transfiguration goes on through life. It is not

THE WHOLE CHURCH

The word church is not found in the Gospels of Mark, Luke and John. It is found in two places only in Matthew, and there seems to be used more in anticipation of it as an institution for the future, than as one in actual existence at the time. It does not occur in the Acts of the Apostles till we come to the fifth chapter, where it is said that fear came upon the whole church. In Acts 2:47 the King James version has the word church, but the American Revision properly leaves it out, giving us the words, "The Lord added to them day by day those that were being saved."

This slowness with which the word came to be used is in no way a disparagement of the church, but it gives us the proper approach to it, and the gradual way in which it came into recognition. The early disciples, and the Lord himself did not erect an institution and invite people into it. They preached the gospel of the kingdom of God and put all their emphasis on getting right with God, and getting them into His kingdom. To have presented it the other way, by building a church and trying to get people into that, would have effectively prevented the very thing they sought to secure. The sure way not to get people into the kingdom of God is to try to get them into the church. The church of Christ is not just another organization which is seeking for members. It is the natural result of getting people into fellowship with God. Jesus and the apostles were in no hurry to talk church. Some people make the fatal mistake today of talking about the church before they talk to the people about the Lord Jesus. It is a deadly delusion to get people into a church when they do not know the Lord in the forgiveness of sin, in redeeming them from all iniquity. A church may be an empty shell like those picked up on the sea beach, with nothing alive in it.

The early disciples only gradually came to a consciousness of their separateness from others and of their oneness among themselves. And this was better. They were called "friends" or "brethren," before they learned the word church. They left their homes and all and followed Jesus without knowing themselves as a separate group. They were bound together only because they were all bound to Him. They found that this attachment to Him was stronger than any other tie, and was superseding all others. His disappearance between his resurrection and ascension seemed to threaten the continuance of their association together. His reappearance and instruction, His commission to them, and His bidding them to tarry at Jerusalem for the coming of the Holy Spirit kept them together. It is doubtful if they realized that they were a church, or thought of themselves as a distinct organization. They were convinced of the resurrection of Jesus. They witnessed His ascension to heaven, and awaited His further orders.

And even when the Holy Spirit came on the day of pentecost, they were in a plastic state of mind and in a formative period. They were probably a church before they knew it, and did the work of a church without actually adopting the name. They became a church and then were called by that name. More and more they realized their separateness from the world, and from the temple worshipers with whom they were first associated.

The first time the word church is applied to this group of believers in the book of Acts is in the fifth chapter where after the death of Ananias and Sapphira it is said that "great fear came upon the whole church." It is worth while to notice this phrase "the whole church" (Am. Rev. Version), for it indicates now a separateness and a unity which had become clear enough to be recognized and spoken of. All things had been leading up to it. It was inevitable that these people should come to form a closely knit fel-

the act of a single moment. But we all eventually come to be like that with which we constantly live and ardently admire.



E. D. ESTES

The above is a likeness of Reverend E. D. Estes of Little Rock, Arkansas, who becomes State Board Evangelist in Mississippi, beginning March 1st.

lowship. Love and fear alike contributed to their separateness and their unity. Inward experience and outward pressure compelled the cohesion. They now had all things in common, and felt toward one another and dealt with each other as being of one mind and heart. Among themselves and by others they had come to be thought of as a distinct body, a new institution. The recognition of this oneness made for fuller fellowship and more effective work.

—BR—

In Jackson, Tenn., this week five different denominations have a "Christian fellowship meeting," in which a sermon is preached by one from each denomination. Dr. W. H. Davis represents the Baptists.

Mr. W. J. Work, choir director and associate at Brookhaven, is being released by his church for two or three revival meetings this year, and has an opening at this time for another engagement. He has a beautiful baritone voice, and is an outstanding song leader.—B. L. Davis.

Mt. Olivet Baptist Church in New York City is a Negro church and one of the largest in the world. Recently they purchased for \$450,000 a building which had been built for a Masonic Temple and then used for a Jewish synagogue and a Seventh Day Adventist church. A cash payment of \$200,000 was made.

Dr. C. S. Gardner of Richmond, Va., celebrates his seventy-ninth birthday on February 28. He was many years teacher of Homiletics at the Louisville Seminary. Born in Tennessee, educated at Union University and the University of Richmond and the Southern Seminary, he is still deeply interested in the world's work and the world's needs.

Brother B. R. Crider of Prentiss, a freshman in Mississippi College, was on Sunday evening ordained by the church at Clinton to the ministry. He has been called to Liverpool church in Yazoo County. The ordaining prayer was led by Dr. H. W. Tribble. Brother Crider was recently examined and recommended by a council of elders.

PASTORAL CHANGES: Carl Howell goes from Eutaw, Fla., to Palm Ave., Tampa; J. T. McNew goes from Jacksonville Beach, Fla., to Emmanuel Church, Lexington, Ky., succeeding J. W. Porter deceased; J. R. Quick goes from Osgood to Brownstown, Ind.; T. N. Hale from Dresden to Somerville, Tenn.; Harry Morgan resigns at Woodward, Okla., to become district missionary; J. D. Bethune accepts the care of Boynton Church, Cattanooga; S. R. Beatty goes from Calvary Church, Paducah, to Lone Oak Church, same city.

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Convention Board Department

R. B. GUNTER, Cor. Sec'y.

STATE SECRETARIES' MEETING

The State Secretaries of the Southern Baptist Convention territory held their annual meeting February 15-17 in Mobile. The meeting was well attended and practically all the secretaries remained through the entire session.

This writer has been attending these meetings for eighteen years, but this was the most constructive, far-reaching and encouraging meeting thus far attended.

The first session was given to reports from the various states. Every state reported an increase in contributions through the Cooperative Program.

Another point of interest was that Southern Baptist Convention interests received a much larger proportion of the total gifts than the percentage allocated by the respective states from the Cooperative Program; that is to say, the designated gifts increased the percentages fixed by the different states so that in some states more than half of the gifts from the churches went to Southern Baptist Convention interests. In some states the amount was more than 50% of the total gifts from the churches.

Another interesting point brought out by Dr. James W. Merritt of Georgia was the magnitude of State Mission work. Many people, because of the number of missionaries of the Foreign Board and the Home Board attending the Southern Baptist Convention feel that the major part of the work of the Southern Baptist Convention is done through the Home and Foreign Mission Boards. Dr. Merritt's report revealed the fact that the work done through State Mission Boards far exceeds the amount done by Southern Baptist Convention Boards. This is not said to disparage the work of Southern Baptist Convention Boards, but in order to do justice to the work of State Mission Boards, which is fundamental in the work of the denomination outside of the local churches.

Another interesting feature was the increase of interest in evangelistic work. State Boards are coming to see the magnitude and the whiteness of the fields within the states. Superintendents of evangelism are being employed in several states and the number of State Board evangelists is on the increase.

In addition to the above, it was found that considerable stress is being placed upon tithing as the best method for financing the work of the kingdom. Wherever the emphasis has been placed on tithing, the results have been most gratifying. Brother Katz, secretary in Louisiana, is stressing the tithing of produce. By this method some quarter-time country churches have been enabled to go to full-time. The storehouse plan is used. People deposit their produce in the storehouse. Part of it is paid out to the pastor as he has need. Some cash is paid to him, some cash to denominational work, some of the produce given to the convention's causes and some of it sold and the cash receipts given to denominational causes.

Some are inclined to criticize the storehouse plan and also tithing because both are found in the Old Testament. Such critics claim that we are going back to legalism. It will, however, be out of place to criticize Old Testament standards so long as the standards of individuals and churches are below the Old Testament standards. When individual Christians and churches measure up to Old Testament standards, it will then be time to criticize the old standards and move on to higher heights. It seems that Christ in Matthew 23:23 emphasized the importance of the old standards and more.

REFUNDING

Good progress is still being made in the re-

funding of our Convention's indebtedness. Much remains to be done, but in the main bondholders have been very considerate and very ready to cooperate. The first month of our endeavor disposed of \$408,000.00 of the bonds. All of the last four years of maturities amounting to \$210,000.00, have been disposed of. Some have expressed a desire to purchase refunding bonds. Those desiring to make good investments can purchase these 6% bonds. This will enable the Education Commission to accommodate some who hold bonds which have matured, which holders are in need of cash. If, however, all who hold bonds will exchange them immediately, everything will be current and the bonds will doubtless find a ready market at par, for it now seems that on June 1st the semi-annual interest on refunding bonds can be paid. This will be made possible by the Five Thousand Club members paying up their pledges and by means of 25% of Cooperative Program receipts which has been allocated to our educational work. Cooperative Program receipts are running a little ahead of last year. Emphasis needs to be placed on the Five Thousand Club in order that new members may be secured. We are in for a finished task. We have enough who have already promised to take care of annual obligations, provided every member makes good his promise.

—BR—

LET'S GO

By A. L. GOODRICH, Circulation Manager
"Ask the People and They'll Subscribe"

GOING PLACES

Burns:

Last summer Burns was just about to give up. Only about five members were left and they had no pastor.

Rev. E. B. Shivers was called as pastor. He found the people anxious to do things. Today they have sixty members, an approved budget and EVERY FAMILY getting the Record.

Smith County subscriptions are listed as follows: BURNS CHURCH 22; TAYLORSVILLE 108; Trenton 1; Polkville 2; RALEIGH 50; Pineville 1; Lemon 3; Mize 4 and 1 R.F.D.; UNION 21; GOODWATER 31.

Goodwater Church (Smith County):

At Goodwater, Rev. E. B. Shivers is also doing good work leading the people forward. They have a good Sunday school, a recently organized B. T. U.; an active W. M. U.

A budget has been adopted and the money is divided on an 80-20 basis. Eighty per cent is for home expenses and 20 per cent for the Cooperative Program.

Another plan adopted is the EVERY FAMILY plan.

Not long since Smith County was one of our weakest counties Baptist Recordly speaking. But today it stands around the top, thanks to several churches that have recently adopted the EVERY FAMILY plan. Among them are: Burns, Taylorsville, Raleigh, Union and Goodwater church.

He Was Honest:

Recently a prominent preacher was asked to speak on "The Pastor and the Denominational Paper." When he got up to speak, he frankly said that he had done nothing for the state paper except "Promise" and hence was not competent to discuss the subject and asked for permission to use another subject.

If you were asked to speak on such a subject, would you be in a similar situation?

—O—

NEWCOMER HAS RIGHT SPIRIT

If only all Mississippi Baptist pastors felt as does Dr. Glen Eric Wiley, who has recently come to Grenada as pastor. The following sentences taken from a letter written before he left Tampa, shows his high regard for the worth of the state paper.

"I expect to be on the field by December 1st, hence you may start my subscription to the Baptist Record at that date. I would not think of

being without the denominational paper any more than I would my books. Without his state paper a man becomes localized, paralyzed and fossilized. Surely you are an assistant pastor to every church in the state. May God bless your every effort for the cause of Christ.

Sincerely and fraternally yours,
Glen Eric Wiley."

—O—

THE DEACON DEAKED

Dear Mr. Goodrich:

Enclosed please find list of twenty-seven (27) new subscribers to Baptist Record. The Record is now going into every home of the Pleasant Hill church (in Copiah County). (The other families of the church not listed were taking the Record already.) At the Copiah Association one of the deacons got the vision of the need of the Record in every home. He came back and helped to present that need before the church. The Every Family Plan was presented and the church voted for it 100%.

I am planning to put the Baptist Record in every home of my other churches.

Yours in service,
A. Estus Mason.

—O—

BETHUNE GETS 'EM

"Dear brother Goodrich:

Find enclosed list of 18 subscribers from Bethel Church, Newton County.

The Record is needed in every Baptist home in the state.

Sincerely,
H. H. Bethune."

What he did others could if —.

—O—

"Dear Dr. Lipsey:

The Lambert Baptist Church in conference voted to include the Baptist Record in its budget.

Enclosed you will find a mailing list of sixty-two, also a check.

We are extremely happy in our work here and at Sledge. People are responding in a great way and the Lord is blessing our efforts.

Sincerely,
Robert Wesley Porter."

—O—

Read write-up of Leland church on page two of last week's paper and then remember that Leland has the EF plan. Then read about Tylertown on the same page and remember that Tylertown sends the Record to EF.

IT MUST BE GOOD.

—O—

CIRCULATION LAST WEEK

13,560

It would have been nearer 14,000 had we not dropped names as follows because they failed to renew. "Ask the people and they'll subscribe." ALSO RENEW.

Monticello 12; Harpersville 9; Meridian 7.

Four Each: McCool, Decatur, Arcola.

Four Each: Tralake, Jayess, Derma, Corinth, Booneville.

Three Each: Meadville, Montrose, Lucedale, Jackson, Doddsville, Brookhaven, Taylor.

Two Each: Vicksburg, Springville, Sumrall, Plantersville, Mt. Olive, Lemon, Holcomb, Hattiesburg, Gulfport, Gloster, French Camp, Cumberland, Como, Cleveland, Carthage, Burns.

One Each: Sallis, Yazoo City, Yokena, Wheeler, Sontag, Scobey, Sidon, Ruth, Rienzi, Raymond, Richton, Quincy, Poplarville, Purvis, Neshoba, New Albany, Minter City, McComb, McBride, Leaf, Little Rock, Kosciusko, Independence, Indianola, Isola, Houston, Hilhouse, Hickory, Glendora, Flora, Dumas, Darlove, Coldwater, Crenshaw, Charleston, Cedar Bluff, Carter, Complete, Blaine, Buckatuna, Bentonia, Aberdeen.

CIRCULATION THIS WEEK

13,967

—O—

RECENT ADDITIONS TO THE EVERY FAMILY LIST

New Fellowship Church, Jasper County, 1/2;
(Continued on page 8)

A VISIT TO THE MOODY BIBLE INSTITUTE AND SOME IMPRESSIONS RECEIVED

Walton E. Lee

It had been the writer's desire for a long time to visit the Moody Bible Institute but the opportunity never came until recently, the occasion being the Thirty-second Founders' Week Conference. On the program of this conference were some of the outstanding Bible scholars of the leading evangelical denominations of this and other continents and each of the seven days embraced was filled with addresses, lectures and sermons. These were not only interesting but very profitable. It incited the pride of a Southern Baptist to note that the three sermons by Dr. R. G. Lee of Memphis elicited the largest amount of favorable comment and were listened to by the largest crowd of any on the program.

This conference afforded a good opportunity to get a view of the work of this noted institute founded by D. L. Moody the world famed evangelist. Some impressions received will perhaps be of interest to others as they were to the writer.

(1) The atmosphere was so intensely spiritual that one felt like he was really on holy ground. The attitude of the students, both of young men and young women, was polite and courteous, absolutely void of any boisterousness or that frolicking too often seen in some other groups of young people in religious assemblies. During the seven days spent on the grounds and in the buildings not one, either among the students, faculty or visitors was seen smoking in any way. The students are not allowed to smoke, immediate expulsion being the penalty if detected, this happening in the case of a member of the senior class at one time.

(2) The emphasis placed upon the Bible. The Bible is taught as the word of God and the studies are of the Bible itself and not ABOUT the Bible. The knowledge of the word is emphasized as the main thing rather than scholarship. One rarely sees a student without his Bible in hand and when it is being read by the teacher or preacher the student follows in his own which he has with him.

(3) The emphasis placed upon and the time given to prayer. Each conference day's program opened with a prayer period in which there was a prayer list. This list was of special objects, most of which were by the students relative to their problems. While in the reception room one morning waiting for the call to breakfast four students—two young men and two young women—were seen in an adjoining room through glass partitioning doors on their knees in prayer, continuing much longer than the time usually thus spent.

(4) Making most prominent the great fundamental doctrines of the Bible, the Deity of the Lord Jesus, salvation alone through His atoning work, His bodily resurrection and ascension and His second personal return to judge the saints and establish His personal reign on the earth.

(5) Operating on its income. The activities of the institute are conducted on a cash basis. No debts are incurred. If extra funds are needed prayer is resorted to as a means to provide them rather than financial drives or campaigns, and these funds have always come. Is it to be wondered at that the Lord's favor is upon it? Mississippi and Southern Baptists might get a profitable lesson at this point.

(6) Training in soul winning. Perhaps the greatest soul winner the world has ever known was Dwight L. Moody, this institute's founder and it is certainly remaining true to the purpose he had in mind in its founding. The students go out as flaming evangelists not only in this country but as missionaries in large numbers to the lands afar.

This sketch would perhaps be incomplete were a brief notice not given to the Moody Memorial Church. This is separate and distinct from the institute, the two being about a mile apart. The

evening sessions were held in the church, since the auditorium of the institute was not anything like large enough to seat those attending. The building is one of the largest church edifices in the world, the main auditorium seating more than 4,000 and a basement auditorium, which can be used by means of loud speakers, seating 2,000. Both were full the night Dr. R. G. Lee spoke and it was said some 2,000 were turned away. The theme of the conference was Evangelism and the sermons in the church by conference speakers were evangelical, closing with an earnest appeal to the lost. To these appeals large numbers came and were ushered into an enquiry room to receive instruction by those trained in soul winning, after the fashion, we are told of D. L. Moody for whom the church is named. The method of receiving members into this church is interesting and much out of the ordinary. Application cards are presented to be filled out by those desiring membership on which are a number of questions to be answered. Among these are: "Do you smoke, drink, play cards, dance, attend theaters, movies, secret societies or have any questionable business pursuits?" (2) "Do you propose to live for Jesus and separate yourself from any of these or other things in your life which God shows to be wrong?" (3) "Do you read the Bible and pray daily? If not will you?" (4) "Do you give systematically to the Lord?" (5) "Give name and address of one or more persons who can tell of your Christian life." (6) "Have you been baptized since you were saved?" "Do you wish to be?" The exclusive mode of baptism is by immersion. The Lord's Supper is observed once each month and is open to all believers.

The church is supporting more than one hundred missionaries on the foreign field, many of whom are students from the Bible Institute.

To one who perhaps has come to them that by reason of the presence of evil and the manifest indifference that prevails among professing Christians the Lord's cause is failing, a visit to these two great institutions will greatly enhearten and he will be encouraged to take hold with renewed vigor.

—BR—

TAKE HEED

J. T. Henderson, General Secretary
Baptist Brotherhood of the South
Knoxville, Tennessee

—O—

Programs

While our office made a liberal increase in the number of quarterlies published for January, February and March, 1938, over the edition for the last quarter of 1937, our current quarterly is completely exhausted and orders continue to come.

The growth in the number of Brotherhoods has exceeded our estimate, although quite liberal. While we are very solicitous to meet the demands of the Brotherhoods, our financial situation admonishes us to be on our guard, and avoid the loss involved in having a large number left on our hands. We shall plan in the future, however, to publish a larger increase in the number each quarter.

Hundred Thousand Club

We would commend the vigor and success with which Doctor Dillard is promoting the Hundred Thousand Club, and are deeply solicitous that our Baptist men in general, and especially those who are members of Brotherhoods, shall first become members themselves, when at all practicable, and also re-enforce him by helping to create sentiment for this worthy cause.

The Brotherhoods are urged to order literature immediately on this movement from our office at Knoxville or from Secretary L. H. Cooke, 1040 Commerce Title Building, Memphis, Tennessee, and give it a careful and prayerful reading.

Doctor Dillard is announcing Sunday, February 27, as Hundred Thousand Club Day; we trust that every Brotherhood will have the merits of this vital enterprise presented in the most win-

some way on that day and enroll a large number of new members.

We must not fail to reach our goal: "A debtless denomination by 1945, the centennial of the organization of our Southern Baptist Convention."

A Live Brotherhood

A Kentucky pastor writes as follows: "We organized less than a year ago with a dozen members. At the last meeting we had forty-four present, a warm and gracious meeting, with the program on Home Missions well presented and well received. Our Brotherhood has organized Brotherhoods in five churches and is invited to render a similar service in three other churches, one of which is a Methodist."

"Our Brotherhood put on the Every Member Canvass, and for the first time in our history, it gave every member an opportunity to pledge; the response was the best in the history of the church. We had a liberal budget for the year, but the pledges have gone nearly \$4,000 beyond the budget. The number of our tithers has increased from twelve to about 100 in less than a year."

"I am convinced that a Brotherhood will work, if it is given a fair chance. It has worked wonders in our church and town. Everybody in this section is talking about our Brotherhood and its great work."

Reports From Two Pastors

The pastor of a North Carolina church that was visited by the Brotherhood representative, writes as follows: "Sunday night following your visit, we organized a Brotherhood with 36 charter members. We decided to meet each Sunday evening; at the second meeting we had 14 new members, bringing the total to 50. The men have a fine spirit in every way. Because of its rapid growth, the secretary has ordered Brotherhood quarterlies three times."

The second report comes from the pastor of one of the leading churches in the entire South. The Brotherhood representative spent four days with this church in the study of scriptural finance, preparatory to their Every Member Canvass. The pastor writes: "Our Every Member Canvass was the most successful and the most thoroughly carried out of any I have had any dealings with. Because of the work you did with us, you will be especially interested in the results. Out of a resident membership of 1,830, we have received responses from 1,514. The budget adopted by our church was \$64,000. The total amount pledged to date is \$69,021." At least 300 members of the church attended the study of stewardship and scriptural finance."

—BR—

Yenchow Hospital in China was bombed by the Japanese. Our missionary, Dr. Ayers, was unhurt.

For 1937 Pontotoc church contributed a total of \$4,365.04. Fifteen per cent of their regular offering goes to missions.

Dr. C. E. Maddy of the Foreign Mission Board is giving four Sundays to churches in North Carolina, speaking on the Hundred Thousand Club.

Pastor B. H. Hilbun is preaching two series of sermons, one in the morning on "The Letters To The Seven Churches," the other in the evening on "The Miracles of Jesus."

The Sunday School Board in Nashville has issued as one volume in its study course, Dr. B. H. Carroll's discourses on "The Ten Commandments." It is condensed from Dr. Carroll's expositions of the whole Bible. It is sold at the uniform price for the books in this series, 60¢ in cloth binding, 40¢ in paper.

A training school for Sunday school workers at Calhoun City conducted by brother Jno. A. Farmer who taught "Building A Standard Sunday School"; brother Haire of Vardaman taught "The Way Made Plain," and Pastor Siler taught "The Furtherance of the Gospel." This is a fine church and community and the work is making good progress.

THE CHRISTIAN PILGRIMAGE

Hebrews 12:14-29

By Mark Lowry

—O—

American civilization, as was that of the Greco-Roman world, is a civilization of travel and transition. In the early days of our country dwellers along the Atlantic seaboard journeyed over the mountains to open and cultivate the rich lands of the Middle West and South. Somewhat later it was a very frequent thing to see families traveling from the East to Texas and other western states in search of a more ideal situation in which to live and pursue happiness. Today our tourists express the same longing, in their rapid moving from place to place.

Not only do progressive people travel, but there is a deep desire in the common human heart to go on a pilgrimage from this city of destruction in the land of sorrow and death to a place of happiness and soul satisfaction. Such desire is to be found in every heart that knows not the Lord Jesus. We often hear even the negroes singing songs indicating a desire for rest in a far-away home of the soul.

In the writings of the great literary men of the world we find the same human longing. The blind poet Homer discovered strange lands and charted unknown seas in the marvelous pilgrimages of his ingenious imagination. Dante fathomed the abyss in his *Inferno* and entered the sublime in the *Divine Comedy*. John Milton, in his blindness and enforced seclusion, better than any other English literary man, scaled the battlements of heaven and plumbed the depths of the lake of fire in his matchless epic poem, *Paradise Lost*.

But it was left for John Bunyan, a poor and unlettered man and a contemporary of Milton, a man styled by one of our greatest historians "the typical Baptist preacher of the time," to deliberate the true pilgrimage of all saved souls. The *Pilgrim's Progress*, translated into more language than any other book other than the Bible itself, sets forth dramatically and in biblical language the plain way of salvation. It is the way about which Isaiah wrote and the way that Paul preached. It is the way made by Jesus as he journeyed in the world to the cross of Calvary. When one is saved by grace through faith, he enters the way at the cross. Thereafter, throughout his life of Christian experiences he is a pilgrim in the way.

I think it must have been the present passage that inspired Bunyan to write the *Pilgrim's Progress*. The writer to the Hebrews has in mind the highway of the Prince of Peace as he writes in the tenth chapter, verses nineteen through twenty-five. He still has in mind a journey in the twelfth chapter. He thinks first of the runners in the race that is set before them. Then, under the same figure, with a slight change of emphasis, he delineates the Christian pilgrimage in verses fourteen through twenty-nine.

The Christian pilgrimage is characterized in a three-fold manner. When the writer says in the fourteenth verse, "Follow after," he uses the same word Paul uses in *Philippians 3:14*: "I press on." The Greek word is a very strong one, meaning "to pursue." The way is plain. It is narrow and straight, but on it one ascends rough mountains and descends into dark valleys. The way is a difficult one to travel. The proper word, therefore, to be used is the one that means "to pursue."

The first object of the Christian's pursuit is "peace with all men." Jesus is the Prince of Peace. He made peace on the cross. That peace is peace with God for sinners. It is peace of heart. It is the peace of God that passeth understanding. It is shed abroad in the hearts of Jesus own. If it is possible by the grace of God that we have assimilated, we are to be at peace with all men. To avoid the abundant chastisement discussed in the paragraph immediately preceding the present one, which God the Father administers for corrective purposes, as well as otherwise, one is to pursue peace with all his might. Of course, God chastens all his children, but

his chastening is not as severe to pursuers of peace as to those who are careless of peace. The Christian pilgrimage is a pilgrimage of peace.

The Christian pilgrimage is also, fundamentally, a pilgrimage of holiness, or sanctification. The King James Version says "holiness." The American Standard Version says "sanctification." The correct literal translation of the Greek is, "Pursue peace with all, and the sanctification (separate and consecrated way), apart from which no one shall see the Lord. He is still using the figure of the pilgrimage. In fact, this expression contains the underlying idea of the whole figure. "The sanctification" is the separate and consecrated way of salvation and Christian life with its career of service in following the Lord. Apart from this way, it matters not how one may attempt it, no one shall see the Lord. Certainly one approximates sinless perfection as he pursues the way. But sinless perfection is not the matter being dealt with here.

The pilgrimage is beset by dangers, at least four of which are mentioned in our passage. Consequently, the Christian must maintain careful watch, lest he be overwhelmed by them. To the activity of pursuit, then, is added that of watchfulness.

There is first of all the danger of drawing back from the grace of God. (The same word is used in *Romans 3:23*, where Paul indicates that all fall short of the glory of God.) The idea of the present passage is being dealt with by Paul in *Galatians 5:4*, where he speaks of those being done away, or severed, from Christ who seek to be justified by the law:—In such situation they were fallen away from grace. The Christian, as he travels on his pilgrimage, must keep ever in mind that salvation and the Christian life are all of grace. It is not in man's strength or by his merits, but by the gracious kindness and gift of God alone that man is saved, has access to God and journeys along on his pilgrimage. Indeed, the most fundamental and besetting of all the snares of the Christian pilgrimage is the idea that salvation, in its beginning or continuance, is by virtue of man's merits. That one snare has caused more woe in Christendom than all others combined.

In the same verse a second snare is found characterized. It is the root of bitterness, which may be very small, as a tiny bit of cocoa—or Johnson grass root. When it springs up, however, it grows like a mushroom, and causes untold trouble. In no time at all, so to speak, by it the many are defiled. It must be kept out of the Christian life and social order. Otherwise, there will be quiescence of fervor, retrogression and—abundant chastening: Doubting-castle experiences.

Beginning with the sixteenth verse there is a warning against immorality and profanity. Immorality is insidious like the snake coiled by the way, ready to strike when least expected. Esau is the type of the profane person, who thinks primarily of the present and of the gratification of appetites. Profane appetites and thoughts are like dark clouds that eclipse the light that shines on the pilgrim.

In the twenty-fifth verse we are warned not to "refuse" him that speaketh. The word translated "refuse" really means "to beg by." The idea is to be so presumptuous as to think that one can argue himself around Jesus and his way of salvation and pass on in anyway. This is one of the worst of snares to Christian pilgrims.

There was no escape for those who failed to be warned by Moses in the wilderness. Much more is there no escape for men who fail to harken to Jesus who came down from heaven. The children of Israel, on their pilgrimage from Egypt to the Promised Land, came to Mount Sinai, a palpable mountain, which trembled and smoked, and out of which God's voice proceeded. The appearance was so terrible that even Moses trembled. But this was only a type and shadow of the mountain and its terribleness to which we have come. Woe betide that person who argues around the cross on which Jesus died

for men. Behold the chastening of the Christian who is half-hearted in the address to Christian duties!

We may now think of the triumphs of the pilgrimage. The world, as such, offers no triumphs comparable to the triumphs of the Christian pilgrimage. There is no victory like the victory of the life in Jesus. By faith, love and diligence we enjoy the greatest triumphs that God has to give to men. However, we owe them all to Jesus, and must lay them at his feet.

Primary among the triumphs of the Christian pilgrimage is our arrival at Mount Zion, "the city of the living God, the heavenly Jerusalem." "Mount Zion" refers primarily to Jerusalem, the city of David. But here it means the kingdom of Christ and the seat and power of his reign. Saved people have come to Christ on the cross by the city that crucified its Messiah. They have come into his kingdom and in contact with the inhabitants and powers of that kingdom. The kingdom of Christ in this world today is an out-lying province of his glorious kingdom, both in situation and in time. But its power, authority and prerogatives are ours. The heavenly city is so near until we have come to it in a figure. It is truly just over the way. It is our certain goal. Its sway is over us all. Indeed, countless multitudes of angels and the spirits of justified men in their glorified state are our associates. By faith it is ours to enjoy their companionship.

We find in verse twenty-six that there is to be a universal earthquake, in which earth and heaven are to be shaken, as was the earth at Mount Sinai. This figure, no doubt, is one of the judgment. The shaking will be for the purpose of taking away shakable things, things foreign to the spiritual kingdom of Christ. With the unshakable kingdom, as its subjects, they who love the Lord Jesus will live eternally.

We have, therefore, citizenship in an unshakable kingdom. We belong to the only truly successful enterprise. Mighty and glorious are the triumphs of the Christian pilgrimage.

On the basis of such blessed triumphs, we are given a final pilgrim's exhortation. We are to "have grace," richly supplied to all who seek it in such amounts as are sufficient for every need. We are to be exponents of the grace of God given to us. It is thus that our worship is acceptable to God.

Acceptable worship is first of all adoration of God in a spirit of true piety and fraught with apprehension because of human weakness and the oft-recurring contingencies of life.

Finally, the writer reminds the pilgrims that "our God is a consuming fire." We sometimes see devastating fires consume whole city blocks. Once a gigantic tank of crude oil was struck by lightning. The flames leaped skyward and the air was filled with livid smoke. All such fires stagger the prowess of man. But the fires of God are beyond our power to compare. Because of God's presence the bush burned in the wilderness before Moses without being burned up. His presence was evident at Mount Sinai because of the fire. It is said in a figure in *Micah* that his walking upon the mountains burns them and causes them to melt like wax. The world will some day realize its error in failing to apprehend God. Christian pilgrims, however, must be cognizant always of the flaming presence of our God, before whom all things are naked and laid bare. All glory and praise to Jesus, the author and perfecter of our faith!

—BR—

What's sauce for the goose is sauce for the gander. Recently Negroes in a section of Dallas given to Negroes protested to the city council against permitting a white man to build a home in their neighborhood. We suppose the protest was heeded.

All the preachers at the conference in Jackson Monday were served a delicious lunch of fried chicken and all the necessary accompaniments by the ladies of the First Church. That's truly apostolic, or possibly a little better, for there were "certain women who ministered unto them."

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

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Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
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Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

LOVEST THOU ME?

"Lovest thou me?" the Lord is asking,
As once He asked in Galilee;
He knoweth our hearts before we answer,
But still He asketh, "Lovest thou Me?"
Oh, can we say with contrite Peter,
Despite his sad and shameful fall,
"Thou knowest my heart, Thou knowest I love Thee,
Thou knowest I love Thee more than all."

"Lovest thou Me?" the Lord is asking;
How shall we show how much we love?
How can we live our love for esus,
And by our gifts His words approve?
"My poor lost sheep, my lambs that perish,
I died for them as well as thee;
What can you do to seek and save them?
I count it all as done for me."

—Martha Jo Walters, Mississippi.

HOME MISSION WEEK OF PRAYER

I am persuaded that a host of women have studied the preparatory study book for the Week of Prayer. More copies of the "Fruits of the Years" have been sold by our Baptist Book Store than any previous preparatory book. Certainly this preliminary work will guarantee a deep interest in our Southland and a generous offering for Home Missions Feb. 28-March 4.

Study the long list of missionaries given in March Royal Service, that are to be supported by our Annie W. Armstrong Offering, then think of the possibility of having to drop some of these from the list if our Union fails to meet its goal of \$120,000—NOW you are ready to make your offering. We cannot fail to "preach the Gospel to the poor; heal the broken-hearted; preach deliverance to the captives, recovering of sight to the blind, to set at liberty them that are bruised."

Do not fail to do your best!

COMMITTING MYSELF

In preparation for the Golden Jubilee, we have had such helpful leaflets on the Selfsearching and Prayer Programs. The last of this series of programs is given us in our Annie W. Armstrong Week of Prayer. Each individual should receive a copy of the commitment card. Before deciding to commit yourself to any one of the aims given on the card, take time to search your own heart in the light of His presence. We want to realize the opportunity we have for more consecrated service.

DEFINING HOME MISSIONS

The two agencies through which our churches are cooperating in the evangelization of the homeland are the State Mission Boards and the Home Mission Board. Home missions is that group of missionary and evangelistic tasks which either because of their nature or their size and difficulty can best be handled by a Southwide denominational agency. This includes work among the foreigners, the Jews, the Indians, the Negroes, city missions, Southwide evangelism, the underprivileged, work in Cuba and Panama, and any other task which is of a Southwide and general nature.

The function of the Home and State Mission Boards is to evangelize the lost in the homeland and to mobilize the evangelized forces in the homeland for world-evangelization. They are to win the Southland for Christ, to train those who accept Christ for service, and to marshal these evangelized and trained forces for the

task of winning the world to Christ. This is a primary and fundamental task. Forces making for wickedness are more potent and sinister in the homeland than they have ever been. Our churches are feeling the impact of the modern world spirit, and the seepage into our churches from this modern world spirit is tending to waterlog our spiritual life.

We must face these facts and face them in the light of the changing conditions in the present social order. Missions at home is more than preaching the Gospel to under-privileged groups. It has to do with the growing of a missionary denomination.

At least seventy-five per cent of our church members are doing nothing to help bring in the Kingdom. There are hundreds of church members in our city churches who would be delighted to give their service in city mission work if they had somebody to train and direct them. We believe that more tasks should be found for our church members than can be found inside the church. One of the best ways to vitalize the membership of a church is to set that membership to winning souls for Christ.

The task of home missions is to lift Christ up and make Him Lord in the life of the homeland. Each generation in the homeland must be evangelized. Each person must be evangelized. Repentance and faith are personal matters. The Kingdom of God roots in the heart of the individual. The social order is to be changed, a Christlike order established, but we must have Christlike men to do it. The first task of home missions is the making and baptizing of disciples. The ultimate task is to bring the people and the civilization of the homeland under the sovereignty of Christ. This means the bringing of Christian influences, through redeemed lives, to bear upon the immigrant populations in our industrial centers, helping racial and under-privileged groups to realize a new life in Christ, projecting in all our cities a virile, vital, functioning New Testament mission program, underpinning and under-girding our church life with the evangelistic motive and shooting it through and through with the passion for souls which Jesus had, creating denominational morale and consciousness, fencing against the inroads of spiritual disintegration, helping to generate spiritual enthusiasm and the will to win; in fact, it means to transfuse all the life forces of the homeland with the spiritual potencies of the Kingdom of God.

The ideal of the Gospel will be reached only when Christ has been enshrined as Saviour in the hearts of our people and made pre-eminent in the arts and sciences, literature and life, culture and civilization, government and social order of our land. Take the idea of the Kingdom of God—God reigning in individuals and through individuals over things—and put it on the inside of the municipal life and on the inside of the civic life and on the inside of the social life and on the inside of the national life, and see what will happen! That is what Jesus came into the world to do. That is what we are here to do. That is what it means to Christianize the homeland.

The Home Mission Board at its meeting last December reported that its total receipts for the first ten months of 1937 were \$426,003—an 11 per cent increase over the same period of 1936. The Board re-elected its officers, and approved a budget approximating \$468,000 for next year and announced that \$233,000 would be used for interest and debt retirement. Appointment of 327 mission workers—241 in the

Southern States, seventy-eight in Cuba and eight in Panama—was approved for 1938. During 1937, forty-one workers were added.—Dr. J. B. Lawrence, Executive Secretary-Treasurer of S. B. C. Home Mission Board.

FIVE CONVERTS

We are told there is rejoicing in heaven over the salvation of one lost soul. And how true this must be when we remember the parable of the "Lost Sheep" . . . when the Master was not content with the ninety and nine, but went out in continued search for the one missing sheep. His search must have been rough and hard, but his courage never failed him nor did he give up until the wandering one was brought safely into the fold.

It must have been a spirit of this kind that compelled a small group of missionaries to go from Houma, Louisiana, to the little Baptist church located twenty-five miles from Point Au Cheine Bayou last Saturday night for one of the weekly services held with the Indians there. On the way down, the topic of conversation dwelt upon a subject you might well expect from missionaries, "Our Task" and how best the needs of the people might be met. Each heart was turned toward God for the service that night. As they approached the church a group of eager faces and hungry hearts greeted them. There were Indians of all ages present. One was made to think of the Japanese sitting on the floor for services when each found his place on the floor around the walls. Discomfort was forgotten when the service began. All the people sang heartily, whether they could sing the words or not. When brother Martin had completed preaching and the invitation was given—five men and women stepped out accepting Jesus as their Saviour! There was not only rejoicing in heaven that night—there were happy hearts at the little Point Au Cheine Baptist chapel, also. Brother Martin had preached faithfully. He had seen four others accept Jesus a few hours before on St. John Island. Was not this a day's work for Jesus? Many prayers and many days of labor had been wrought in this direction, now results had come. John tells us in Revelation, "Be thou faithful unto death and I will give thee a crown of life." Though the way may be rough and steep there are lost ones to be found. He is saying still, "Who will go for me?"

GOING PLACES

(Continued from page 5)

Bethel Church, Liberty P. O., ½; Oakdale, Brandon P. O.; Pheba, ½; Salem Church, Hinds County, ½; Lexie; Cedar Grove Church, Marion County; Corinth Church, Simpson County; Agricola, George County, ½.

THANK YOU

Scuna Valley Church; Rev. R. L. Breland, Coffeeville; Mrs. Jack Alexander, Arcola; Rev. J. W. T. Siler, Calhoun City; Mrs. J. W. Brownlee, Columbus; Mrs. Clarence Smith; Pontotoc; Mrs. H. J. Rushing, Olive Branch; Rev. J. O. Chappell, Columbia; Stratton Baptist Church, Newton County; Lexie Baptist Church, Walthall County; Corinth Baptist Church, Simpson County; Silver Springs Baptist Church, Pike County; Mrs. J. W. Hedgepeth, Monticello; Mr. W. I. Allen, Louisville; Rev. B. E. Phillips, New Hebron; Mrs. A. E. Dean, Arcola; Rev. A. T. Cinnamond, Kosciusko, for list of subscriptions sent in.

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EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

A Good Message

In his annual report to the Wor-
shipful Master and brethren of the
Grand Lodge of Mississippi, F. and
A. M., which recently met at Mer-
idian, Dr. J. Rice Williams, Grand
Lecturer, delivered a splendid mes-
sage. I do not know his church affil-
iations, but his message had a true
ring of what Baptists believe, and
we take the truth from any source.
Among other good things he said:
"Since the time of Cain and Abel,
there has been a strife between good
and evil,—a strife between Abel,
who offered an acceptable sacrifice
because it conformed to the instruc-
tion of the creator, and Cain who
agreed in principle that an offer-
ing should be made, but offered as
a sacrifice the fruit of the ground
for which he had no authority from
his Creator. As people multiplied,
the lines between good and evil be-
came more sharply defined . . .

"In every age, as in the present,
problems of conduct between man
and man have appeared on the hori-
zon, often becoming acute, and ap-
pearing to men of the time as be-
ing vital to the existence of civiliza-
tion, but with the lapse of time an
agreement was reached, or force
of public sentiment prevailed, and
the sober judgment of the follow-
ers of the principles of Abel pre-
vailed only to have the descendants
of Cain to propose something else
as a substitute and claiming that
it is better, or just as good, and
more conveniently administered.
Then the issue between good and
evil is joined.

"Throughout the ages Masons
have been taught to 'Remember thy
Creator,' and 'heart-prepared' Ma-
sons have stood on the side of right,
regardless of whether they are in
the minority or the majority. About
the only definition of electricity is
that it is a force. That correctly
describes and defines Masonry. It
is a force. And the 'heart-prepared'
Mason is a force for good in any
place where he may be found. This

force is as irresistible as the elec-
tric force. . . . This force is not
exerted in an effort to regulate by
law, state or fraternal, the lives of
men, but it is exerted to create in
them an inward urge to emulate the
life and character of one who main-
tains his integrity though it costs
him his life."

A good Mason is always a good
man, but like it is with churches
and all other social and religious
organizations so many get in who
are not Masons.

From a recent letter from Miss
Ora B. Ligon of Pittsboro Baptist
Church I quote the following: "We
are having a real good study course
over at Calhoun City this week.
Five from this church are attending,
and we had six last night. It is very
interesting and helpful."

In company with Dr. R. J. Criss,
Henry and John ones, I had the
pleasure of attending the Grand
Lodge of Masons which met at Mer-
idian last week. Met a number of
our pastors from over the state in
attendance. Among them were Eld-
ers T. M. Fleming, W. A. Sullivan,
J. J. Burson, W. L. Meadows, Alex-
ander of Lawrence County, S. E.
McAdory. Some expressed them-
selves as liking the meeting but
liked a Baptist convention better.

At Meridian the Masons have an
orphanage for girls from homes of
Masons. H. H. Ellis is superinten-
dent of the home and seems to be
making good. There are some 75
girls in the home. Some five hun-
dred Masons visited the home and
were served a splendid supper.
There is a Masonic orphanage for
boys at Columbus. When you pay
your Masonic dues just remember
that much of it goes to support these
orphans. A daughter of Rev. J. J.
Mayfield is in the home at Meridian.

A letter from brother W. D. Cole
of Philadelphia tells that the Spring
Creek Baptist Church, near Phila-
delphia, has called Rev. L. T. Greer
of Boyle to be pastor of the group
of churches recently vacated by Rev.
J. W. Burnett. It is hoped that the
work will prosper.

It was gratifying to read that
the Mississippi legislature had de-
feated the law that was offered
which would make our state one of
the whiskey soaked states. Glad we
have enough moral and religious
men left yet to defeat such a law.
Those who voted for the bill, in
face of the recent election that de-
feated such a law, should be voted
to stay at home next time. Mark
them and give them the works.

Pastor W. A. Sullivan of Natchez,
Miss., told of a second Baptist
church which was recently organiz-
ed and of which one of our evange-
lists is the pastor. Brother Sullivan
gave his hearty approval to the
organization of the new church.
Usually two or more churches is a
necessity in a city as large as Nat-
chez. All people do not have the
same ideas or standards of life and
so do not mingle very agreeably in
any capacity. There are now only
two Baptist churches in Adams
County.

Father (to young son sucking his
thumb): "Don't bite that thumb off.
You may need it when you get old
enough to travel."

MYSTERY OF DEATH

Ah, beautiful, sweet mystery untold!
Tranquil, serene and calm, in your own way.
We cannot plumb your mystery, or unfold,
Altho you nearer come to us each day.

Unseen you come and touch each living thing.
To some a friend, to some you are a foe.
All come beneath the shadow of your wing,
Whether their station be one high or low.

You kiss the lovely oleander bloom,
It's blossoms that were formed by hands Divine;
And, lo, the vase that held the sweet perfume
Is but an empty vase at Beauty's shrine.

A foe to laughter's rippling music free,
To starry eyes, that leave us, to remember
What once has been, you are a mystery—
Whether you come in April or December.

A friend, when Life's flame is its sunset glow,
If we are ready for the victor's crown;
Then, when Life's stream is sluggish in its flow,
How little worth the honor or renown!

Then, when Life's spell is o'er and we have passed
Into God's boundless, beautiful to-be,
There shall we find that raptuous rest at last,
And read the riddle of death's mystery.

—Mrs. C. O. Wright

Wesson, Mississippi.

TIDINGS FROM THE MOUNTAIN

Last Sunday was a good day in
the services of our Lord held by
Lowrey Memorial Baptist Church,
and we are thanking God for His
blessings on the services. At the
evening preaching service, two col-
lege students were received by let-
ter and three college students were
baptized into the fellowship of our
church. The work generally is show-
ing signs of steady progress.

In the very near future, we are
expecting to have Prof. E. O. Sel-
lers, Baptist Bible Institute, with
us for one Sunday service in our
church building and for two or
three services in the Modena Low-
rey Berry Auditorium of Blue
Mountain College. The emphasis he
will place on sacred music, we feel
sure, will be most helpful.

On the third Sunday morning in
March, Dr. Bryan Simmons is to
present the New Building move-
ment of the Baptist Orphanage. All
who are acquainted with the situa-
tion at our Baptist Orphanage re-
cognize the urgent need for the new
buildings, and every one seems to
believe that the plan which has
been adopted, both as to type of
buildings and the erection of build-
ings without debt, is the best pos-
sible plan that could have been
adopted. Dr. Simmons is to speak
at the Fellowship Baptist Church
during the afternoon of the third
Sunday and at the Ripley Baptist
Church that night.

Our annual series of services,
which we hope and pray will result
in a real revival, is planned for
April 10-15 inclusive. It is our
blessed privilege to look forward to
having Dr. W. W. Hamilton and
Rev. Joe Canzoneri with us at that
time. Both of these consecrated and
capable servants of our Lord are
too well known and too highly ap-

Dr. Pierce's Pleasant Pellets made of
May Apple are effective in removing
accumulated body waste. Adv.

preciated to need any kind of an
introduction to Mississippi Baptists.

The Tippah County Baptist As-
sociation, composed of twenty-five
churches, has arranged for a series
of four informational and inspira-
tional meetings for four successive
nights with four different speakers
bringing the messages each night—
the nights being February 27th-
March 2nd inclusive. The speakers
are Dr. Frank Moody Purser, Miss
Fannie Traylor, Mrs. Wilfred C.
Tyler, and Mr. E. C. Williams, and
the places where each one will speak
once are Blue Mountain, Ripley,
Falkner, and Walnut. It is hoped
that every church in the entire as-
sociation will take an active part in
these meetings. It seems to the
ones who have been in the lead in
arranging this associational work
that just such a series of meetings
as these planned ought to greatly
glorify our God.

J. S. Riser, Jr.

PASSING OF MRS. PUTNAM

Mrs. Carolyn Putnam, wife of
Rev. E. T. Putnam of Maben, died
of pneumonia at her home February
7. Funeral services were conducted
at Montevista by the writer, assist-
ed by Rev. J. W. Kitchens of Ma-
ben. Mrs. Putnam was a faithful
servant of the Lord, working with
her husband who has been a pastor
in north Mississippi for about thirty
years. Our love and sympathy go
to this good pastor and to the chil-
dren in their sorrow.

—J. B. Smith

We agree with that judge who
ruled that a wooden leg does not
bar a man from operating an auto-
mobile. It is wooden heads that
cause most of the trouble.

Gray's Ointment

USED SINCE 1820 FOR—
BOILS SUPERFICIAL
CUTS AND BURNS
AND MINOR BRUISES
25c at your drug store.
FOR COLDS—Use our Gray's (Nothol)
Nose Drops. Small size 25c, large size 50c
at your druggist.

Sunday School Lesson

Prepared by
L. B. CAMPBELL

(These comments are based on the International Uniform Sunday School Lesson Outline, copyrighted by the International Council of Religious Education, and used by permission.)

Lesson for February 27, 1938
Two Estimates of the Worth and Work of a Man

Bible Text: Mark 5:1-20

Introduction. The whole career of our Lord as depicted by Mark is the most absorbing in its timeless interest of all that have been traced by the pens of gifted biographers. Of course it is not the art of Mark which makes the story of our Lord unique, but the person of the Lord Himself. Already in the chapters we have studied we have come upon some incidents in the life of the Servant-Son which the world could not spare from its wealth of life and literary treasure. We have seen John the forerunner at his work of preparing the way for the Lord. We have seen the Lord bow His head beneath the waters of the Jordan and rise to stand while the Spirit in the bodily form of a dove descended and alighted upon Him. We have seen Him in the wilderness where the tempter strives to seduce Him, and angels minister to His needs. Then we have gone with Him in His ministry of love in the course of which he cleansed the sin polluted, healed the sick, and cast the demons out of torture-wracked souls. We have seen His popularity with the masses grow, and have seen the opposition of the religious leaders grow in direct proportion with the growth of Jesus' popularity, and undoubtedly, because of the growth of that popularity. As Jesus grew to be the hope of the multitudes He grew to be the pet aversion of the leaders, who more and more bitterly resented His growing popularity to the point where they could coldly and craftily plot His death. It became evident and manifest that they would not receive Him as their king, but would reject and kill Him. When this became clear to Him, Jesus began to teach them in parables, setting forth the truths of the kingdom in veiled and shadowy form.

In the lesson for today, our Lord has withdrawn again from the vicinity of the angry leaders, and with His disciples has sought a retreat beyond the lake. But one thing He will not do. He will not cease His gracious work. He came to search for the lost until He finds them, and this He will do, and having found them, He will save. Faithful to the Father's will, loyal to the Father's purpose for the Servant-Son, and untiring in His devotion to all the Father had in His heart for the Son to do, He set Himself to do in spite of all sacrifice and suffering.

In pursuit of this aim for Himself our Lord crossed the Lake to the vicinity of the city of Gadara. It was not immediately in that city He landed, I think, but at some

point on the coast near the city. It was only at some point without the city that the man He came to cleanse and save could get at Him; for the man was of such character and reputation that he was not allowed within the city, for all his superhuman strength. I said "superhuman strength" by design, for the strength which snapped chains and sundered fetters was more than human strength. This man was worse than a tiger. Tigers have been tamed, but no man could tame this wild man. He was worse than a lion. Lions had been bound, but no man could bind this strong man. His strength and mapiacal fury was more than human, it was diabolical. Yes, the strength of the devil is too great for man. I have tried it and I know. Woe to the man, to any man, who tries to cope with the devil in human strength alone. The man who makes this attempt is foredoomed to failure.

I. The Devil's Estimate of the Worth of a Man.

Think you the devil despises man? Why, he had delegated a legion of his servants to keep this man secure. The devil is a fool in his opposition to our Lord, but he is fighting with all the fury of despair to preserve whatever he has gained against the might of the Lord. See what he thinks of this man. He sends a legion, 6,826 demons to guard him and keep him in subjection to the devil, the prince of the legion.

See how great the soul of man! Of all the fair creation of God there is nothing else quite so fine in every way as the soul of man. To begin with, it is that in the world which is most like God. That is the reason it is fair, but that is also the reason it is great. Do you doubt the amplitude of the soul? Well, it furnished, in the case of this man, a camping place and practice field for 6,826 demons. The soul of man is a great creation, and don't you forget it. Corrupt it, debauch it, demonize it, and still the soul of man is great, great in the sight of demons, the prince of demons and

the Lord of Life.

What was the devil's object in keeping this poor chap in slavery? Why, that was it! Just to keep him in slavery. He made a valuable slave for the same reason that a strong man in slavery anywhere makes a good slave. His service to the devil was worth the vigilance in order to keep him in subjection of every demon whom the devil detailed to the task. The shrieks he uttered, the curses he screamed, the deeds of desperation he performed were devilish labors performed for his master.

II. Our Lord's Estimate of the Worth and Work of Man.

1. He came from heaven just to save this poor man. I am positive that our Lord would have done all that He did in condescension and in self-humiliation had there been only this one man, this poor demonized man alone in all the world for Him to save. Our Lord said the shepherd had a drove of sheep and that all of them were folded safe except one, and the shepherd went after that one, and sought that one until he found it. Our Lord is the shepherd and the lost sheep is any sinner astray from God. And our Lord's estimate of the worth of man is the true estimate. He is not deceived as to values, and in His clear sight the most valuable thing in the world is the man whom the Father has expended His best creative activity in bringing into being.

Of course this runs counter to the estimate which our materialistic age places upon man. A few years ago, the Italian dictator was urging the Italian people to rear large families of people, offering premiums to mothers who would bear large families of children. But it was not that he loved children or people that he was anxious for this sort of movement among his people. He wanted soldiers to bear the brunt of war in conquering the territories of other people.

We read in the newspapers only a week or less ago that the war leaders in Japan were exhorting the Japanese women from the stage of

the theatres to bear more babies and were saying, "We must have more babies." Do the Japanese militarists love babies? Not a bit of it. They want boy-babies to grow into men of whom they can make soldiers to fight for the expansion of Japanese territory. In other words they want an ever enlarging army of robbers to rape the nations of their territories.

What am I saying but this: The political leaders of the world land and ships and other forms of matter above the value of men. In industry the same principle holds. Too often the employer of labor in this country has thought of business more largely in terms of what he is to get out of it in the way of material gain than of as a means of blessing men and making them better servants of the Lord. How many an American father has sacrificed his children to the unclean altar of his greed for material gain!

2. Our Lord estimate of this man grew partly out of His sympathy for this man in his loneliness. Man was made for fellowship with God and no man is himself in any true sense while he lives apart from our heavenly Father. And here was a poor man who was all alone in the world. His defilement and terrible mental state shut him away from his kind. He lived among the dead things, and so does any man who lives away from God. The man who lives away from God is pitiable though he may strive to maintain his distance, he is miserable, though he may not know the cause of his misery, he is lonely, though he may not know the reason for his loneliness. The man who is content to remain away from God is so content only because he is not in the right mind. He is not clothed in garb as filthy rags before God until he appears before His Lord.

(Continued on page 15)

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Sunday School Lesson

E. C. WILSON
JOHN A. WILSON
MISS RUBY TAYLOR

PROGRAM OF THE WEEK

Tuesday, Feb. 23
7:15—Praise
Edwards.
7:45—Words
N. Garner.
7:55—Response
message—John
8:15—Announcement
mittee appointment
8:20—Devotional
R. Hunter.
8:35—Special
8:45—Address
comb.
Wednesday, Feb. 24
9:00—Praise
Edwards.
9:20—Devotional
R. Hunter.
Convention
Christ.
"And the Lord
... speak unto
rael that they
us 14:15.
9:35—Onward
Miss Margaret
9:55—Onward
Girls—Miss M
10:15—Music
10:20—Onward
diation—J. N.
10:50—Onward
L. Goodrich.
11:10—Announcement
11:15—Music
11:20—Address
11:50—Adjourn
Wednesday, Feb. 24
1:30—Praise
Edwards.
1:45—Devotional
R. Hunter.
2:00—Presen
leaders.
2:05—Depart
follows:
Administration
Extension—
Adult—Will
Mrs. D. A. M
Young People
Intermediate
Bible and John
Junior—Miss
Primary—M
Beginner—
Cradle Roll
Vacation I
Pierce.
4:00—Dismiss
rooms.
Wednesday, Feb. 24
7:00—Praise
Edwards.
7:20—Devotional
R. Hunter.
"... forgive
are behind, a
to the thing
press on tow
Phil. 3:13-14.
7:35—Onward
Crowd—Will
8:05—Announcement
8:10—Music
8:15—Address
Thursday, Feb. 25
8:30—Depart

Sunday School Dept.

E. C. WILLIAMS, Secretary
JOHN A. FARMER, Associate
MISS RUBY TAYLOR, Elementary Secy.

PROGRAM OF S. S. CONVENTION West Point, March 22-24

Tuesday Evening, March 22
7:15—Praise and prayer—E. C. Edwards.
7:45—Words of welcome—Dr. D. N. Garner.
7:55—Response and president's message—John D. Davis.
8:15—Announcements and committee appointments.
8:20—Devotional thought—Wyatt R. Hunter.
8:35—Special music.
8:45—Address—Dr. T. L. Holcomb.

Wednesday Morning, March 23
9:00—Praise and prayer—E. C. Edwards.
9:20—Devotional thought—Wyatt R. Hunter.
Convention Theme: Onward for Christ.

"And the Lord said unto Moses, . . . speak unto the children of Israel that they go forward."—Exodus 14:15.

9:35—Onward for the Children—Miss Margaret Frost.

9:55—Onward for the Boys and Girls—Miss Mary Alice Biby.

10:15—Music.
10:20—Onward Through the Association—J. N. Barnette.

10:50—Onward in Knowledge—A. L. Goodrich.

11:10—Announcements.
11:15—Music.

11:20—Address—Dr. R. B. Gunter.
11:50—Adjourn for lunch.

Wednesday Afternoon, March 23
1:30—Praise and prayer—E. C. Edwards.

1:45—Devotional Thought—Wyatt R. Hunter.

2:00—Presentation of conference leaders.

2:05—Department conferences as follows:

Administration—J. N. Barnette.

Extension—H. L. Rhodes.

Adult—William P. Phillips and Mrs. D. A. McCall.

Young People—W. L. Day.

Intermediate—Miss Mary Alice Biby and John A. Farmer.

Junior—Miss Margaret Frost.

Primary—Miss Allene Bryan.

Beginner—Miss Elizabeth Cullen.

Cradle Roll—Miss Ruby Taylor.

Vacation Bible School—A. B. Pierce.

4:00—Dismiss from conference rooms.

Wednesday Evening, March 23
7:00—Praise and prayer—E. C. Edwards.

7:20—Devotional thought—Wyatt R. Hunter.

"... forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal. . . ."

Phil. 3:13-14.

7:35—Onward for the Biggest Crowd—William P. Phillips.

8:05—Announcements.
8:10—Music.

8:15—Address—Dr. D. M. Nelson.

Thursday Morning, March 24
8:30—Department conferences as

BAPTIST HOSPITAL HINTS

More rooms are badly needed in the Hospital. The superintendent, ever alert, decided they must be found. Two rooms, one on the first floor, and one on the second, were used for drugs and hospital supplies. It was decided these could be cared for in the basement. So the two rooms were remade from floors to ceiling, beautifully finished and painted; then furnished with necessary equipment. Scarcely were they completed before patients called for them. What a satisfaction to have them ready!

Jones County Association with Laurel churches leading, have donated funds for the furnishings of two rooms, to be dedicated by them. The chosen rooms are nice, large and airy. The furnishings are beautifully attractive. The helpful friends from Jones County will be gratified that a place of rest is provided for their own and others who need such care. "In quietness and in confidence shall be your strength."

One of our staff physicians, who belongs to another denomination, furnished a lovely room and dedicated it as follows:

"Tenderly dedicated to the wives of physicians of this Hospital, from now throughout the years to come."

To give honor to our own after they have passed beyond, is always feasible and is a surcease from sorrow. To honor a friend whose life proved a blessing and a benediction to many during her earthly stay, gives unspeakable pleasure through all the coming tomorrows. From among the hosts of friends of Bessie Nugent Shands, one, who had been greatly blessed by walking near her for years, selected room 210, and made of it a veritable bit of paradise. Merely to look into it gives restful pleasure. To patients who may lie there it can but prove a reminder, and a glorious outlook. God's blessing rest on the friend who never forgets!

From way down in St. Petersburg, Florida, comes a love message from a friend of the Baptist Hospital. He is another who never forgets. While he is exceedingly retiring, quiet, gentle and a man of few words, yet his interest is shown in deeds—beautiful deeds. It is he who gave to the institution the five thousand dollars to complete the lower floor. Brother S. E. Lackey. From a St. Petersburg paper I clip the following. Wherever he goes, our brother is about the Lord's business.

"S. E. Lackey, winter visitor here from Forest, Miss., Christian worker and as a philanthropist, was the speaker at the supper and business meeting of the First Baptist Church Business Men's Bible class last eve-

ning.

on Wednesday afternoon.

10:30—General assembly.

10:40—Praise and prayer—E. C. Edwards.

11:00—Devotional thought—Wyatt R. Hunter.

11:15—Announcements and reports of committees.

11:25—Special music.

11:30—Closing message—Dr. D. M. Nelson.

ning.

"Mr. Lackey called the members of the class which he has been attending each Sunday, the salt of the earth, and said if it wasn't for men like these men, the world would be a great deal worse than it is. 'The world needs men who stand for things that are right,' he said."

Jackson, Miss.

—BR—

MISS. C. MINISTERIAL ASSOCIATION

With perhaps the largest enrollment for a number of years the Mississippi College Ministerial Association is not only attempting to create and maintain fellowship one with another but with the faculty and student body, and to become better acquainted with our denominational program.

During the last semester a majority of the members of the faculty spoke to us, to whom we are very grateful.

The organization is under the very efficient management of J. B. Davis a transfer student from Clarke Memorial College and a senior here. His program for this semester, first is to have our denominational leaders of the State Convention speak to us. Rev. Bryan Simmons has already visited us in behalf of the B. O. B. F. and second, that we all might be soul-winners, carrying out the great commission, beginning on our own campus.

For several years the W. M. S. of Clinton has financed a bus for us to do mission work in Jackson. It is not possible to estimate the value of this service, and we trust that His kingdom has been made stronger because of it.

During this semester we hope from week to week to be able to

HOW'S YOUR STOMACH?



Get it in liquid or tablets from your druggist today. See how you will improve.

Mobile, Ala.—Mrs. F. B. Winter, 515 S. Cedar St., says: "After eating, I would get so bloated by gas, and Dr. Pierce's Golden Medical Discovery helped me so much. My appetite improved and I was relieved of the gaseous condition. It is a fine medicine for the relief of acid stomach."

report through The Record some of the work of our association, particularly the mission work here and in Jackson.

For the last few years Arnett Williams of Beaverdam, Ky., has directed the mission work, securing places to hold services and assigning dates to those who wish to speak. No one is ever asked to go but goes voluntary.

The Old Ladies' Home, the Old Men's Home, the city jail and the State Hospital are visited each Sunday. It is possible to give only a part of the work done this far. The second Sunday Arnett Williams spoke to the old ladies; Fred Mosley to the old men; Earl Cooper to the prisoners where eighteen confessed Christ. The third Sunday Claud spoke to the old ladies; Roe Wilson to the old men, and the writer to the prisoners. At this service a white man expressed a desire to die because he was a victim of the drink habit. Surely if our lawmakers would visit these places and hear men talk like this one, more laws would be passed to prevent its manufacture and sale. Will you pray with us each Sunday at 3:00 p. m. as we enter this place that is full, because of sin?

H. H. Ward, Reporter

—BR—

Pupil: "Thomas A. Edison. He invented the phonograph and radio so people would stay up all night and use his electric light bulbs."

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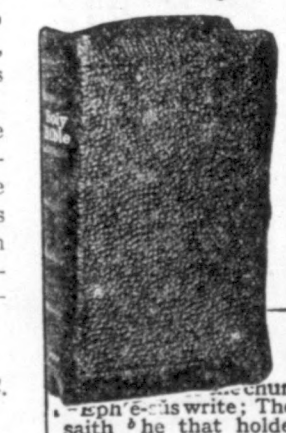
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The Children's Circle

MRS. FRANCES LIPSEY STEELE

[Send all communications to Mrs. Frances Lipsey Steele, Magee, Miss.]

My dear children:

Recently I have been thinking that possibly we do not give enough attention to the things that we so often think of as little or unimportant. We are so busy looking for the big things in the future that we neglect some very useful and kind deeds that we might do now. It is the faithful, careful attention to these small duties that makes a really worthwhile life. Many years ago I learned a verse that sounded something like this:

"Little drops of water
Little grains of sand
Make the mighty ocean
And the pleasant land."

One drop of water can not make an ocean nor even a pond, but many, many drops of water together can make a tremendous body of water; and many unselfish acts and many thoughtful deeds can make a very precious life.

When I was just a little girl I knew an old lady who was very beautiful. She was lovely to look at and she was lovely in words and manner. I would look at her and think "I wish I could be like her." Later, when I was older it came to me, "She didn't just happen to be as she is, and she didn't get that way all at once either. She grew gradually into that sort of person." Her life was so filled with those kind, helpful thoughts and deeds that it showed in her face and made her the wonderful person that she was.

I think the second verse of that little poem I just quoted goes like this:

"Little deeds of kindness
Little words of love
Make this world about us
Like the heaven above."

So you see, giving thought to the seemingly small things helps us to build our lives into something valuable and makes the world a better place to live in too.

You can think of many ways to be helpful at home like getting daddy his bedroom slippers at night when he is tired or helping mother with the dishes or running errands for grandmother and saving her unnecessary steps. There are many numbers of things if we look for them.

I want to mention a way that all of us young and old can help one of our causes in which we are interested. We can remember to collect the coupons that can be used by our orphanage. These coupons come on the Octagon products, Lutzianne coffee, Knox Jell, Ballard's flour, and Rumford's baking powder. I suggest that each one who reads this shall appoint himself a committee of one to collect these coupons and send them in. You may send them directly to the Baptist Orphanage in Jackson or to me and I shall be happy to see that they get to Mr. Mize. I heard of some girls once who gave an entertainment and charged coupons for admission. You might try that. It would be useful and fun at the same time.

A letter came last week from the J. L. Club in Colorado sending a check for six dollars, their dues, with this statement: "If this does not bring us up to date, advise us, and we will make it right." Wasn't

It Is Dangerous

It is dangerous to sell a SUBSTITUTE for 666 just to make three or four cents more. Customers are your best assets; lose them and you lose your business. 666 is worth three or four times as much as a SUBSTITUTE.

that fine? And, by the way, we have the promise of one member of that club to send us an article about the birds in Colorado. I wish a Mississippi member would write one on the birds of this state. Then perhaps Lura Clark might be inspired to tell us something of the Kentucky birds and our Florida members to contribute something on the birds there.

Berylne Stuckey sends in the dues of Club No. 16. We appreciate very much her continued interest. She is "on the job" and I believe if she will tell her friends something about the things the dues are used for, she can get some new members in her club.

A member of our circle who has been sick for seven years writes us. Boys and girls, I wonder if we are thankful enough for our health. Miss Audra quotes some of God's word to us.

We are always glad to have a letter from our Miss Mixon. It makes her much more real when she writes to us. When we read about the work she is doing, it ought to make us happy to know we are having a part in that.

With love,
Mrs. Frances Lipsey Steele.

BIBLE STUDY

Proverbs 19:17: He that hath pity upon the poor lendeth unto the Lord, and that which he hath given will he pay him again.

Mr. and Mrs. Richards and the children settled down in the comfortable living room as soon as the evening meal was finished. It was their custom to spend half an hour or more in pleasant conversation and companionship together before Mr. Richards would pick up the evening paper or Mrs. Richards begin her reading and the children get to work on their studies.

"Papa," began Roy, the handsome twelve year old son, as he dropped into a convenient chair, "who was that young man I saw you with down town this afternoon? He was a pretty nice looking fellow but I don't think I ever saw him before."

"You probably mean Gus Neilson, son," quietly replied his father.

"But who is Gus Neilson, Papa? And what were you and he doing?" questioned Nell whose curiosity was a family joke.

Mr. Richards did not answer immediately. Indeed, he seemed as though he had not heard the questions.

He looked at his wife; she understood his hesitation and responded, "I don't think there will be any harm in telling them. I'm sure they won't repeat it."

"Well," Mr. Richards turned to his children, "I never saw him before today myself. He is one of the students here in college. If I tell you where my interest in Gus began I'll have to go back to my boyhood."

"That sounds like a riddle, Papa," gleefully interrupted Ruth who was just old enough to enjoy riddles. "I can't see how your interest in him began in your boyhood when you never saw him until today."

"Be quiet, Ruth. Papa is going to tell us one of those 'when I was a little boy' stories." Do, Papa, go on," pled Roy who never tired of those stories of his father's childhood.

"When I was a little boy," began Mr. Richards, "my mother was left a widow with a houseful of children to care for. My oldest sister was less than fifteen and the youngest child about two years old. Mother did not have an easy time keeping five pairs of feet in shoes—when we wore shoes—and five young bodies properly clothed and five mouths satisfactorily fed. We

lived on a farm and raised a lot of the provisions but even these would sometimes run short.

"I'll never forget a good neighbor we had, though. He wasn't a man of any wealth but he was an industrious farmer and a good manager and they always seemed to have plenty of the necessities. I think he was one of the kindest men I ever knew. Well do I remember not many months after my father's death that our wood supply was getting low. We boys did all we could to keep enough cut and hauled to the house, but we were too young to be much account as wood choppers. Late, one afternoon when it was turning bitter cold, my brother and I were carrying wood in the house and hurrying to get some more cut. We heard a wagon drive in our back yard and there was this neighbor of ours with one of the biggest loads of wood I ever saw.

"He drove up to our pitifully small wood pile and quietly remarked, 'I thought you boys might need some help with your wood chopping. If you will just lend a hand here, we'll get this unloaded pretty quick.'

"I believe he actually saved us from suffering during that winter. Another time he came with a wagon load of corn just when we needed it most. Several times when it was impossible for my mother to get enough hired hands, he came over with his men and worked until our crop was saved. I could never forget him or his kindness; so today when a young man came to my office and said his name was Gus Neilson, my mind immediately recalled that friend of forty years ago with that same name, Gus Neilson. I knew even before he told me that this young fellow was the grandson of our old friend. I was delighted to hear from Mr. Neilson and to know that he had remembered me and instructed Gus to look me up. My questions brought the story of Gus' father's death several years ago and his great ambition for a college education even when it meant his working his way. I told Gus some of the things his grandfather had done for our family and asked him to go with me on an errand. We went to a men's clothing store and fitted him with a suit, a hat, a pair of shoes, and an overcoat. The boy was astonished and the most appreciative person I ever saw, but he couldn't have had the satisfaction in that gift that I did. I mean to keep my eye on that boy while he is here and see that he has what he needs. I'd like old Mr. Neilson to know that the Lord is using me to repay some of those kind things he did for us years ago."

Mr. Richards finished his story and reached for the newspaper, but Roy had an idea.

"Mother," he said, "don't you think it would be nice to invite Gus to have dinner with us Sunday?"

"I surely do, son. That's a good suggestion. We shall remember to do that," replied his mother.

—O—

Star, Miss.,
February 14, 1938.

Dear Mrs. Steele:

I am enclosing the club dues for December, January and February which is one dollar. All our members have dropped out except Mr. Clark, Carolyn, and myself, which accounts for the small amount.

Wishing you success in your new work, I am

Sincerely yours,

Berylne Stuckey

Thank you, very much, Berylne, for keeping up the good work of Club No. 16. I am wondering if you could not get some of those "backslider" members back if you talked to them, and maybe you could get some new members too. Wouldn't it be worth trying?—F. L. S.

—O—
Tillatoba, Miss.,
Feb. 11, 1938.

Dear Mrs. Steele:

Here I come again. I surely enjoy reading The Baptist Record. It is such a Christian paper.

I have been sick ever since June

21, 1930. I hope I will soon get better so I can do my house work and set out some flowers. I have been a member of the Baptist church for over fifteen years. My pastor is brother Breland. I enjoy going to Sunday school when I feel all right.

"Let not your heart be troubled; ye believe in God believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you."

I will close, hoping to see my letter in print.

Your friend,

Audra Cook

Miss Audra, God's word is a comfort to us whether we are sick or well, isn't it? I, too, hope you will soon be able to do the things you are eager to do again.—F. L. S.

—O—

New Orleans, La.,
Feb. 12, 1938.

My dear Mrs. Steele:

This is the first experience I have had writing a letter to you. How the Lord does provide even in leadership! It seems hard to give up one who has been in service so long, but God always seems to have a plan which he reveals to man. Truly we are all very grateful that you have taken the work over and are doing such a splendid job.

Isn't everything lovely as spring unveils her curtains filled with radiant beauty? Life is so rich and full when we recognize God's power over the whole universe.

Last year I mentioned in some of my letters something about a group of negroes with whom I worked. My heart has been rejoicing as I have recently been meeting in a negro home where fifteen little black faces gather around me to listen to Bible stories, and to sing songs and repeat scripture verses. Nothing to me is more beautiful than when souls become enlightened by the saving power of Jesus. Then I can say, "Thanks be to God for His unspeakable gift."

May the Lord bless you and each member of the Children's Circle in my prayer.

With much love,

Mildred Mixon

We are always glad to have your letters, Miss Mildred, because we are very much interested in your work.—F. L. S.

—BR—

A DELIGHTFUL VISIT

—O—

It being the fifth Sunday it was my privilege to worship with the Starkville saints on January 30 and hear a wonderful gospel sermon from our beloved Dr. J. D. Ray. It was indeed a great feast to my soul, being pastor of seven churches and one mission point, my soul was hungry to hear preaching.

Dr. Ray is one of God's choicest preachers and pastors. His people come to hear him. The house was full of eager listeners. I don't think I have ever heard a better message, his subject being "Things That Cannot Be Shaken." The message was to the point, and he does not fail to denounce sin. May his tribe increase. He is the moderator of our association and we love him very much in this section.

Just a humble pastor and co-worker.

J. W. Kitchens

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666 COLDS
and
FEVER
first day
HEADACHE, 30 MINUTES
Liquid, Tablets
Salve, Nose Drops
Try "Rub-My-Tam"—World's Best Liniment

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary
OXFORD, MISS. ♦ JACKSON, MISS.

What Others Say About the B.A.U.

Rev. Owen Williams, Utica: "I do not know of any effort that will bring richer rewards than put into the Baptist Adult Union. The programs are just what adults need to feed upon and the development is such as to provide leaders. It stabilizes and dignifies the work of the other unions. It is hard work but produces such fine results as to make a pastor's heart glad."

Scott County Associational Training Union Presents Interesting Program

On January 30th, in the afternoon, at Goop Hope church in Scott County the Associational B. T. U. met for its quarterly meeting. Notices had been sent out to all churches and unions and carried as a headline the outline of a ship upon the water with the significant words, "We are His Witnesses" as we set sail in 1938. The program began on time and ran at high tide all the way through. After a song service and prayer a devotional period was observed with Mrs. T. E. Davis leading. A roll call of the churches, a short business session and announcements, then a playlet by the Springfield Training Union inspired all present. Three talks followed: Witnessing in My Social and Recreational Life; Witnessing as a Student, Mr. James Buntyn; Witnessing with Those Who Work for Us, Mrs. Ida Wilkins. A solo by Juanita Cooper, a rendition by the Forest Story Hour, a talk, The Obligation to Witness, by Miss LaVelle Coker; a talk, Is Jesus Satisfied with Me? by Mrs. Howell Daniel, Associational B. T. U. director brought the meeting to the closing song which was a solo sung by Mr. Percy Cooper. It was a splendid meeting, bringing a blessing to all present.

The Record went to press before we could get a report of our conference in Meridian. Watch for this report in next week's issue.

Mississippi Associational B. T. U. Officers Study Manual

District President C. W. Thompson of Liberty recently had the pleasure of teaching the Associational B. T. U. Manual to eleven of the associational officers including three pastors. As a result goals were set for the association by the officers which include: 1. Every officer attending the conference in Meridian February 22-23; 2. At least one union in every church; 3. Try to reach the Standard of Excellence; 4. 10% of our B. T. U. members tithers; 5. A study course for every union in 1938. These are worthy goals and with such leaders as brother Thompson, district president, and brother H. G. Hammons, as associational B. T. U. director, with the other officers there will be no doubt of these goals being reached.

Study Course Month

For years March has been designated as Study Course Month. This has been observed annually by a large number of unions. It is our hope this year that, as near as possible, EVERY union in the state will have a study course in March. We will be glad to send you a tract that gives the list of study course books. Use local talent for teachers. Plan for it NOW. Seek to enlist EVERY member for the study. Request a special blank for reporting the course. The teacher will be entitled to the award, add that name.

Clarksdale Leadership Class

There was a splendid response in Clarksdale to the summons of Mr. J. R. Mullens, Training Union director, for leaders and officers to meet each evening during the week to study the Training Union Manual.

During the past year the attendance in Training Union at Clarksdale has doubled, and although some new unions have been organized, the increased enrollment is calling for even more unions, and, of course, more leaders. With the hope of enlisting new leaders, and at the same time refreshing the minds of leaders who are already in harness, the leadership study class was planned. There was fine cooperation all around, and we believe that the Clarksdale Training Union will continue to grow in numbers and in efficiency.

LET every B. Y. P. U. and B. A. U. be represented in the State Sunday School Convention meeting in West Point March 22-24.

New B. T. U. Boat Afloat

A real flat boat, a lovely white vessel with "B. T. U." printed in green along the sides, has recently been launched in the Riverside Training Union Association. At one end of the boat a Christian flag is flying; and between the masts is a space allotted for a pennant bearing the name of the Training Union in the Association who ranks highest in point of contest. Mrs. M. J. Dunn, director of the Riverside Training Union, mans the ship from quarter to quarter, seeing that it is safely moored at the church where the Associational Training Union is meeting. At each meeting the boat is awarded, instead of a banner, to the winning union, and these in the presence of all, the pennant bearing the winner's name is hoisted up the masts. The idea is certainly a good one. Someone else may want to try it, too.

Okolona Training Union Climbs

It was with happy hearts that a host of Training Union members clasped hands and formed a large circle in the basement of the Okolona Baptist Church. The social was almost over, and with it, the study

course, but there was rejoicing because a great number of B. Y. P. U.ers and B. A. U.ers had climbed another mile toward A-1ville. If they keep on at the rate they're going now it won't be long till they will reach their goal.

Choctaw County Associational Meeting

The Choctaw Associational Training Union held its last meeting on Sunday night, January 30th, with the Concord church. A good crowd enjoyed a splendid program. Weir had the largest number present with Ackerman a close second. Pastors of both of these good churches were right there with their folk which encouraged them and added to their blessing. It was the privilege of the State B. T. U. secretary to be in the meeting and speak in the interest of the work. Associational Director Adams, who is also county superintendent of education, is leading in a fine program of progress. The next meeting will be held at Weir, and plans will include having every union represented.

FOLEY, ALABAMA

We are here. How happy to be where you know that He has led you, and to have a people who seem to know that they need you, and are willing to cooperate with you. We are happily located, both as to work and a house to live in. God is so good to us. He shuts one door and opens another with greater opportunities. A membership of 300 with great possibilities for service, is fine. The church house is just a marvel, especially the auditorium. Easily seats 300 with almost perfect acoustics. The baptistry, pews and all, were planned and made by a member of our church here. What an achievement it all is. Come to see us some time and go fishing in the Gulf some 10 times away. Dr. W. A. McComb is supplying for the Ocean Springs church. Two great services there last Sunday. How happy I am that they have him. If called I feel sure that he will do a great work.

J. E. Barnes

PASCAGOULA BAPTIST CHURCH

Dear friends: By not being in Sunday school on February 13, you missed a real treat in not hearing Uncle Joe Watts and Mamma Watts sing "Rock of Ages," as a special number.

Uncle Joe Watts is seventy-eight years old, he was converted at the age of seventeen although he did not join a church until he was twenty-three. Mamma Watts is seventy-seven. She was converted and joined a church at the age of sixteen.

Uncle Joe and Mamma Watts have been married fifty-five years and you can see that they have been Baptists longer than that. What an inspiration it was to hear them sing of the Rock of Ages, in whom they have trusted through these years. How we pray that God will bless our church by letting them live with us many more useful years.

E. N. Patterson, Pastor.

S. S. ATTENDANCE FEB. 20, 1938

Jackson, First Church	943
Jackson, Calvary Church	973
Jackson, Grif. Mem. Church	626
Jackson, Davis Mem. Church	185
Jackson, Parkway Church	203
Jackson, Northside Church	132
Clinton Baptist Church	428
Vicksburg, First Church	438
Hattiesburg, First Church	535
Laurel, First Church	521
Laurel, West Laurel Church	426
Laurel, 2nd Ave. Church	242
Laurel, South Laurel Church	86
Meridian, First Church	642
West Point, First Church	314
Magnolia, First Church	216
Clarksdale Church	449
Crystal Springs Church	323
Indianola Church	186
Summerland Church	81
Springfield Church	102
Dixie Church	107

B. T. U. ATTENDANCE FEB. 20

Jackson, First Church	188
Jackson, Calvary Church	226
Jackson, Grif. Mem. Church	286
Jackson, Parkway Church	88
Jackson, Northside Church	49
Vicksburg, First Church	102
Hattiesburg, First Church	77
Hattiesburg, Immanuel Church	85
Laurel, First Church	104
Laurel, West Laurel Church	163
West Laurel Church 2/13/38	180
Laurel, 2nd Ave. Church	75
Laurel, South Laurel Church	37
West Point, First Church	151
Clarksdale Church	127
Crystal Springs Church	132
Indianola Church	109
Springfield Church	40

BROTHERHOOD ATTENDANCE

FEBRUARY 20

Laurel, First Church	49
Laurel, West Laurel Church	33
Laurel, 2nd Ave. Church	19
Laurel, South Laurel Church	20
Summerland Church	8
Ellisville Church	14

ON THE LORD'S SIDE

Whereas, there has been a bill introduced in the present session of the Mississippi legislature which would license the sale and manufacture of hard liquors in Mississippi;

Whereas, the people of Mississippi have already voiced their will in public election on this subject and rejected it by a large vote; and

Whereas, we deem such bill detrimental to the best interest of our state:

Therefore, we earnestly request you, as our representative in the Mississippi legislature, to oppose such bill when it comes up for vote.

Done by order of Farmhaven Baptist Church, Madison County, in assembly of full congregation Sunday, Feb. 13, 1938.—E. Lemmons.

HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief. It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE

MISSION WORK IN A FRONTIER CITY OF MANCHURIA

Evidences of Salvation Seen and Heard Among Peoples of the Far East, Where Many Hear the Word and Others Buy Scriptures.

A letter from a missionary in India, tells of the great changes that have come to many since his going there recently as a missionary. He never saw a smile nor heard a song until people began finding Christ. Now he meets many on the streets who both smile and sing; and their faces shine with light from within. Lives and homes have been revolutionized, he writes. When beginning his study of the language, dearth of happiness and spiritual depression were almost more than he could stand. After a few years now he meets on every hand men, women and children who have joy and gladness; and a hope beyond the grave. So does God also work here in Manchuria.

The city of Hailar, far up here on the Mongolian plains from where this is being written, is our most distant outstation west of Harbin, 550 miles away. Few here have received the light of salvation. There are two Russian hotels in this city in either of which warm, comfortable accommodation could be had, but we find it best to sleep on the hard benches here in this little meeting place, which has a dirt floor, dirt walls and a flat roof.

It would not have been right to take Evangelist Chang's warm brick "Kang" (bed), for his bedding is less, and he is accustomed to sleeping on a kang. An air mattress obtained from America is truly a boon for the missionary in itinerating. The ticking of my narrow mattress and some feathers in it were being used by my parents when I came fifty-five years ago; likewise a home-made North Carolina blanket of those days has followed me many thousands of miles over this wide field, where winters are severe.

Sleeping in this cold chapel is preferred because (1) one can thus be with, or nearer, one's Christian colleagues the whole time, and (2) the fewer contacts we have with Russians at such border towns as Hailar, the less we are suspected of being spies by certain people. It is hard for some, whose purposes are so different from ours, to understand our motives of love, consideration and spiritual helpfulness. Because of this suspicion we are frequently caused much inconvenience. But rather than jeopardize our work, it is best to be "all things to all men."

Next door to the chapel is a tin shop, where a young Christian man makes sheet-iron stoves, stove-pipes and tin kettles. The partition is one of single boards and paper, so thin that the evangelist and the young tinner easily talk to each other. The young man became a Christian from hearing preaching through the board partition. He works every day from early morn until nearly midnight, as do most workmen in Manchuria. The average laborer in western lands has an easy time compared to the lot of many in the Far East, who must begin work around 5:00 a. m. and continue un-

til late, seven days in the week. During the few months preceding Chinese New Year, which usually comes in February, the hours are much longer. Their two meals a day, set before the workmen, who frequently eat while working, consist usually of thin stewed millet with cold pickled (salted) turnips or cabbage. Only occasionally is there a meal that includes meat. Laborers usually eat, sleep and work in the same crowded room.

Our young Chinese Christian tinner strikes away loudly on tin and rivets much of day and night, but never when services are in progress. A better place has not been rented because funds are insufficient. Patient Evangelist Chang has become accustomed to the noise. At the close of a hard, busy day the missionary finds it not easy to sleep when the tinner's pounding is so near. But there is one truly redeeming feature in this characteristic mission-field situation, and it goes far with both the missionary and the evangelist: the tinner has learned several gospel hymns as he has worked away, or has attended the services, and sings these while he works! The noise of pounding is music, when accompanied by the singing of one whom you have led to the Lord!

A young man exclaimed to me the other day: "You know, Pastor Lan, I can actually discern a Christian now when I meet one on the street. I asked a man I met on the street only yesterday: 'Aren't you a Christian?' He smiled and replied 'Yes,' but wanted to know how I knew. I told him that I could just somehow see it in his face!" This young man was from another outstation 300 miles in still another direction from Harbin. We have not been able to go there for more than a year because of strained political conditions. The little band of Christians at that isolated place have never had a leader, however this young man and others have continued true under very trying conditions.

Here in Hailar many have heard the gospel these eight days and some have accepted the Lord. Others will be baptized. But this is one of the most wicked cities in all Manchuria: notorious for gambling, opium dens, and other wickedness, having, most likely, the lowest percentage of Christians of any other provincial city in Manchukuo. It is a hard place for mission work, but here we have sold hundreds of Bibles, New Testaments, gospel portions and other Christian books during this visit. Never during twenty-eight years of mission work have we ever found such a ready sale for the Word of God. Many seem to be really hungry for spiritual food. Even in opium dens and places of gambling we sold complete Bibles, as well as scripture portions and other books making plain the way of salvation. Numerous scriptures were sold at another important town near here, where meetings were also held, these in the school house.

Letters from "Inside the Wall" (China) report the same situation that we find here in Manchuria; namely, that the present disturbed

conditions and distress of mind among many make responses to the gospel more ready than for years. It is truly a time when we should press the Lord's work as never before, and this we are trying to do, for there are no considerable hindrances to the work here in Manchuria. The moral and financial support of God's people in the homeland, who are standing so nobly behind their Foreign Mission Board, and the fine way the Board is backing us up, are sources of strength to us and are greatly appreciated by us all.

Chas. A. Leonard, Sr.

Harbin, Manchuria,

Dec. 21, 1937.

J. N. FRANKS

My friend and co-worker, John Nathaniel Franks is dead. Born October 1, 1871 in Choctaw County, Mississippi; died February 15, 1938 at the rich age of sixty-six years, four months and sixteen days. United with the Baptist church in early childhood, serving his church at New Haven as a deacon from young manhood; later moving to Weir he identified himself with the church here as a deacon; men's Bible teacher and church treasurer. Besides filling many other important places in the affairs of his county, he was mayor of our little city at the time of his death. Frankly speaking he was a useful man in all walks of life, and his place cannot be filled easily. How we will miss him.

The companion of his life was before marriage Miss Edna Victoria Patterson. To them were born five children, all of whom are living: Mrs. Victoria Reed of Longview, Miss.; Mrs. R. B. Middleton of Memphis, Tenn.; Mrs. Ralph Meredith of Batesville, Miss.; Mrs. Henry Miles of Weir, Miss.; and Miss Arline Franks of Weir, Miss.

Interment in the local cemetery. Funeral services held at the Baptist church at this place, by his pastor, assisted by Rev. West, pastor of the Presbyterian church here.

How wonderfully comforting are

the words of God in an hour like this: Precious in the sight of the Lord is the death of His saints.

God's blessings on his loved ones.

His pastor,

J. S. Deal.

BR

The head of the firm was frowning over a letter. Calling for his chief clerk, he said: "That typist—you certainly didn't engage her on account of her grammar?"

"Grammar?" said the other. "When you were emphasizing the importance of grammar—well, thought you said 'glamour'!"

BR

Miss Beacon: "Wasn't it Admiral Porter who said, 'Take no quarter from the enemy'?"

Mr. Lake: "Naw, it couldn't have been; or, if it was, he's the only porter that ever said such a thing."

2-WAY RELIEF FOR THE MISERY OF COLDS



The speed with which Bayer tablets act in relieving the distressing symptoms of colds and accompanying sore throat is utterly amazing... and the treatment is simple and pleasant. This is all you do. Crush and dissolve three genuine Bayer Aspirin tablets in one-third glass of water. Then gargle with this mixture twice, holding your head well back.

This medicinal gargle will act almost like a local anesthetic on the sore, irritated membrane of your throat. Pain eases promptly; rawness is relieved.

You will say it is remarkable. And the few cents it costs effects a big saving over expensive "throat gargles" and strong medicines. And when you buy, see that you get genuine BAYER ASPIRIN.

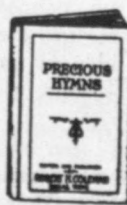


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Your Kidneys contain 9 million tiny tubes or filters which may be endangered by neglect or drastic, irritating drugs. Be careful. If functional disorders of the Kidneys or Bladder make you suffer from Getting Up Nights, Nervousness, Leg Pains, Circles Under Eyes, Dizziness, Backache, swollen joints, Excess Acidity, or Burning Passages, don't rely on ordinary medicines. Fight such troubles with the doctor's prescription Cystex. Cystex starts working in 8 hours and must prove entirely satisfactory in 1 week, and be exactly the medicine you need or money back is guaranteed. Telephone your druggist for Cystex (Siss-tex) today. The guarantee protects you. Copr. 1937 The Knox Co.



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Most Attractive Medium Sized Book on the Market
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THE AMERICAN HYMNAL

"The Best All-Purpose Hymnal Published"
480 Pages—531 Songs—Scriptures—\$40.00 and \$40.00

Also Modern Hymnal, Leading Hymns, Pilot Hymns, Service Songs, Majestic Hymns, Gospel Melodies, Responses, Glad Tidings, Songs for Men and Ladies' Quartets
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B. C.

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B. O. B. F.

BRYAN SIMMONS
Field Representative

Since the last report substantial progress has been made in our program. After a siege of chicken pox among our younger children, they have been moved into the new nursery building. They are happy in their new building and as far as they are able they show gratitude to those who made the building possible. Anyone who has helped to make this building possible would feel doubly repaid for the contribution to see the happiness on the part of the children. The larger boys have been moved from their old building into the building formerly used as the nursery. These are happy to be away from leaky roofs and crumbling walls. The other children are looking with eager eyes and wondering when they may move into safer and more sanitary buildings. Let us not keep them waiting too long.

The contract has been let and construction started on the superintendent's bungalow. As soon as this is completed the present superintendent's home, a large two-story building, will be converted into a dormitory and other children will be transferred into better quarters.

For the past two Sundays the field representative has visited four churches a Sunday and at least one church during the week. The churches thus reached were Star, Florence, Briar Hill, Griffith Memorial, (Jackson), Brandon, Highlands (Meridian), Eighth Ave., (Meridian), 41st Avenue., (Meridian), Causeyville and Braxton. All have given the cause a kindly hearing, contributions have been made and assurances given that more money can be expected later.

In addition to church offerings and individual gifts, business firms, in Jackson and elsewhere, are rallying to the support of the B. O. B. F. and we believe this will be more general when we get a little further from the strain of "tax paying time."

We are grateful for the gifts of those who have helped and we crave the prayers and cooperation of others.

NEW TRACT PUBLISHED BY NEW ORLEANS CHURCH Message Delivered by J. D. Grey on Gospel Choir Radio Hour

Dr. J. D. Grey, pastor of the First Baptist Church of New Orleans, delivered a sermon on the Gospel Choir program over radio station WDSU, New Orleans, January 23, on the subject "Saved by Grace." The First Baptist Church of New Orleans has issued this sermon in tract form.

Pastors and personal workers are invited to make use of this Gospel tract in their work of spreading the Gospel. If you wish to use this material, address a request for the number of copies you desire to J. Herrick Hall in care of the Gospel Choir, WDSU, New Orleans, La. You are urged to send in your request at once. The tracts will be sent to you without charge.

SUNDAY SCHOOL LESSON

(Continued from page 10)
clad in the robe of righteousness, God's righteousness.

3. His estimate of the worth of a man is seen in His willingness to come to deathgrips with the devil in order to set one man free from his bondage to the devil.

4. Our Lord's estimate of the value of this man is seen from the prayer which the Lord denied him. Here is the case of a new convert who made a prayer to his Lord, and had his first prayer denied. Well, did you pray to your Lord and mine and have your prayer denied? I did, time after time. In my ignorance I asked the Father for a scorpion. He denied me the scorpion, but He gave me a fish. In my ignorance I asked my Father for a stone. He in mercy denied me the stone, but He gave me a loaf of fine wheaten bread. So when the rescued demoniac asked the Lord for the privilege of being with Him in person, the Lord denied his request, because He had something which He considered better for the man to do.

5. Our Lord's estimate of the worth of this man is seen in the task to which the Lord assigned him. "Go to your house, to your own people, and tell them how great things the Lord hath done for you, and He had mercy on you." (Worrell.)

See the field of labor the Lord assigned him. He was to go and work for the Lord in his own home.

I saw a touching sight the other evening. I opened the door of the church and a dear little girl came forward on a profession of faith. The people came to shake hands with her, and among them came her father. He took his little daughter in his arms and sat on a bench and cried for joy as he held her close and kissed her and forgot where he was and rejoiced with a joy unspeakable. A score of people including the mother waited, but the father did not know that they waited, I think he did not care. He loved his baby girl and he had prayed for her and watched over her, and had begged the Lord for her and had covenanted with me to pray for her, and when he saw her profess her faith, the cup of the strong man's joy ran over.

Your house is the finest house in the world for you to speak of the Lord in. Your people are the best people in the world for you to tell about the Lord. Have some children of your own? They make for you the greatest privilege in the Lord which you can ever have, and they also have loaded you with the gravest responsibility which it is given to men in this world to bear.

Do you read the Bible with your own and pray for them and with them? Do you testify to your own as goodness and the mercy of God? If you are faithful in your own home, you will publish unto ten cities the saving grace of God.

A doctor finds that sense of hearing is temporarily dulled by eating. Nature's effort to protect us from after-dinner speakers.

A BIBLE CONFERENCE

Is there a need for Bible conferences? If so why? We certainly do not need a conference to rewrite "articles of faith" or church covenant, unless it is to cancel some things we profess to believe and pledged to do and have failed. However there are urgent needs that a Spirit-led, prayerful searching, Bible unfolding conference would minister to in a great way.

Work or Worship

It seems that many people are being overworked with various programs and a multiplicity of details which are merely by-products of spirituality, and not personally connected with the real source of faith and life giving strength and growth. The wide-spread cry that we are studying ABOUT the Bible and not really studying or learning the BOOK is a real reason for Bible conferences: Where ministers and other Christian workers can look together into the source of living truth and learn more of God's great program as he deals with the Jew, Gentile, and Church. 1st Cor. 10:32. And then we would be better able to understand his purpose in Christ's millennial reign, and plan of the ages. Such a scriptural awakening will pave the way for a Spirit-quicken reviv and abiding feast that will "strengthen the inner man" in order that "Christ may dwell" in us, and lead into deeper experience of grace and Bible knowledge whereby living faith will be strengthened, hope brightened and zeal set on fire really to worship God and not just play church.

Play or Pray

Another urgent need for Bible conferences is to recover the lost art, PRAYER. Real prevailing, Gethsemane-endued, Calvary-anointed prayer that immortalized Christ and the first church has lost its place in the multiplicity of work, programs and play of today. Modern churches need something of the spirit of Moses who's cry to God—Ex. 32-32: "Forgive their sin, and if not, blot me, I pray thee out of thy book," and then we would learn what consecration means. Or if we would climb Carmel, not as Ahab did who "went up to eat and drink," 1st Kings 18:42-45, but bow with Elijah in prayer for a definite, God-inspired object, and realize that living faith will burst forth with a shout of victory at the sight of a cloud the size of a man's hand. And what a blessing could be obtained by spending a night with Jacob on the Jabbok, and learn the art of prevailing, intercessory prayer; and then set up our own "PENIEL" where we too could meet "God face to face." Gen. 32:24-30. These men knew that consecrated prayer, patience and faith are never disappointed; and that fervent believing prayer lies at the root of all PERSONAL GODLINESS. Life giving prayer costs death to self, crucifix-

ion to the world and travail of soul. Prayer alone, clears the vision, steadies the nerve, defines duty, stiffens the purpose, sweetens and strengthens the spirit, and is a "shield to the soul, a sacrifice to God and a scourge to the devil." Mary, queen of Scotland, said, "I fear John Knox' prayer more than an army of 10,000 soldiers"; and the reason was Knox prayed "give me Scotland or I die." Our great need is a BAPTISM OF PRAYER. "There is a place where spirits blend, where friend holds fellowship with friend; a place than all beside more sweet, it is blood bought mercy seat."

Victory or Defeat

God has a program for a sin-killing, soul-redeeming and life-saving revival. One that will abide. But it is imperative that a deeper insight into God's demand that an unconditional surrender to the Holy Spirit for his ANOINTING, which is basic and fundamental, if prayer, service and worship are acceptable. This can be obtained as it was by the disciples who took time to go aside with Christ and like Mary "sat at his feet and learned." "The promise is unto you and your children," Acts 2:39, for Pentecostal power, conquest and victory. Hab. 3:2. "Lord REVIVE THY WORK."

—BR—

Mrs. Ray Davis (at breakfast): "Could I have a little money for shopping today, dear?"

Ray: "Certainly. Would you rather have an old five or a new one?"

Mrs. Davis: "A new one, of course."

Ray: "Here's the one—and I'm \$4 to the good."

—BR—

Professor (to freshman): "Please tell me, what has become of your ethics?"

Freshman: "I traded it in long ago for a Hudson."

SICK HEADACHE? It may be due to constipation!

Every headache doesn't come from constipation—but many of them do! If your tongue is coated, if you're bilious and upset, if you have that dull, low feeling—how are your bowels?

Thousands get real relief from "constipation-headaches" by taking Ex-Lax, the laxative that tastes like delicious chocolate. Try Ex-Lax yourself the next time you're troubled that way!

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"... AND LO, I AM WITH YOU"

New Orleans: It was on the corner where Bourbon and Conti Streets intersect, that there were exhibited the quaking of Satan, as manifested by his intense fury turned loose, and the powerful working of the Holy Spirit. The incident to be related here occurred on a Tuesday night in New Orleans, that interesting city near the mouth of the mighty Mississippi River, where remains of the old city stand side by side with the works of modern architecture.

The group of four preachers from the Baptist Bible Institute were on a regular preaching assignment. They roved through the streets of the Old French Quarter until on this intersection a cosmopolitan group was found. On three corners were saloons, well attended by the denizens of the houses of corruption and shame which infest that part of the city. On the one remaining corner was a little grocery store, operated at that hour by a woman and her children. It was on the latter corner that the four took their stand and sang the songs of the redeemed—those songs of Zion in a strange land. The singing subsided and from the group stepped one to preach the "Unsearchable riches of Christ." From a prayerful heart the message was poured, supported by the prayers of the other three.

When God's word is preached men and women stop to listen; some prompted by idle curiosity; some to seek amusement; some because a song sung recalls to them times at mother's knee; and others because the words they hear are delectable morsels of spiritual food to their souls. It was a motley group that listened that night; a group of taxi-cab drivers lounging around the saloons hoping to secure some inebriate, or someone seeking a rendezvous of sin, as a customer; a group who left the stools and the tables in the saloons; some who pulled aside shades and cracked shutters a little wider—all to hear this preacher.

God's messenger preached from a spirit-filled heart that night, as the Holy Spirit was working in the hearts of men, so much so that Satan became anxious, for this preacher was drawing trade from his saloons. Catcalls from the jeering onlookers were not heeded, for the messenger had a message of import to deliver. The operator of one of the saloons, greatly incensed, threw an egg, which crashed harmlessly beside a telephone pole, on the opposite side of which stood one of the preachers. Greatly angered because he was ignored, the saloon keeper hurled another egg which broke and splattered on the street before the speaker.

Satan uses many methods when stirred, and so gave a taxi-cab driver a plan for drowning out the preaching. Tying tins cans behind a cab, he drove through the streets. The crashing and banging of the cans on the rough pavement, together with the jeers of those who witnessed the scene, but made the hearts of God's servants ache for the salvation of those who served Satan.

The preacher finished speaking with an invitation for me to turn from sin toward a Saviour who not only could but would save them—even then and there. One man, partially drunk, not moving from his tracks, said in audible tones, "I want to be saved." While the speaker worked and plead with him the other three of the group began to give out tracts and gospels, and to do personal work. Crossing the street to the corner from which had been hurled the eggs, they were met by the curses and threats of the saloon-keeper, who after greatly abusing them sought to force the proprietor of the little grocery to drive them from her corner. This she refused to do, informing the saloon-keeper in no uncertain terms that she would allow these preachers to continue using her corner for their services.

How truly Jesus Christ does go, by His Spirit, with those who do his bidding, even as he promised that little group to whom He gave His great commission, lo, these many years ago. May your prayers join ours that this work among those who haunt the dens of iniquity may continue to bear fruit in souls won for the Master.

—P. H. Anderson, Jr.

—BR—

SECOND AVE. CHURCH, LAUREL

—O—

We enjoyed another great day yesterday. Two new members were added to the church, and all services were well attended. Centerville Church invited the Brotherhood of our church to visit them February 22 and help them organize a Brotherhood. Brother Paul Pickering, president of the local Brotherhood, enjoys going with the brethren to the churches and talking Brotherhood. Our visit to Myrick was a fruitful one and a live organization there will be the result. Every church in the state needs a Brotherhood.

Second Avenue Baptist Church voted yesterday to foster a troupe of girl scouts. This will be the first troupe of Girl Scouts in the county. Miss Velma Beauchamp was elected captain with Miss Lucile Pearson, lieutenant. The executive committee for the girl troupe is composed of Mrs. A. A. Valentine, Mrs. W. R. Cupp, Mrs. L. B. Melvin, Mrs. Bond Windham, Mrs. H. L. Boutwell, and Mrs. J. W. Fagan. Scoutmaster A. A. Valentine, with his worthy assistant masters, Howard Wilder, Griffin Myrick, and Morgan Bond, with their boys' troupe No. 33 will begin the construction of their hut on our church lot real soon.

Since the removal of the old building near the church and the grading of the lot we have the most beautiful church property anywhere. People from all sections of the city pass by to admire it. This new property is paid for and our church is out of debt.

The Baptist Record goes into every home of our church membership and is to the pastor a valuable assistant pastor. Our people appreciate the Record. Evidence of this fact is shown in many respects. Our people are for the Baptist program 100%.

One of our male quartets, composed of Troy Montgomery, W. D. Gray, Harrison Valentine and H. L. Houtwell went with the pastor Sunday afternoon into homes of sick people and shut-ins carrying the message of Gospel in song. Mrs. J. L. Campbell will be 97 years old on March the eleventh next if she lives. I wish you could have witnessed her appreciation of this service. It is a real pleasure to make these people happy, and mother Campbell loves the Lord and will soon be with him. We had service in the home of brother and sister D. S. Ingram who were sick. This was a surprise service to them and they were so happy they could hardly constrain themselves.

When you visit the Baptist Hospital in Jackson ask about rooms 309 and 310. Go look these rooms over. These rooms are those The Jones County Baptist Association are furnishing. Uncle D. Ingram says, "Second Ave. Baptist Church must furnish a room." The pastor and others say "We are ready." Jones County Baptists are proud of their rooms and hope that other county associations will catch the spirit and do likewise.

Coach Cliff Watson is happy in our B. T. U. work. Attendance is increasing and all except two points have been reached on the standard of excellence, and "Cliff" says within a short season we will reach them. Cliff says, "Through January

church attendance averaged 92. Now, who can beat that?

Superintendent Bond Smith ready to give out information departments and teachers from the religious census. The enlargement campaign in the Sunday school being sponsored by the Brotherhood and other auxiliaries.

President Smith of the W. M. is happy over the progress made so far as is looking forward to great year's work.

Let us praise God for all His benefits.

J. W. Fagan, Pastor

—BR—

Pastor W. L. Day of Collins and of T. D. Carroll, gospel singer: Known him since 1923, being associated with him in Southwestern Baptist Theological Seminary, Fort Worth, Texas. He is a consistent Christian, a soul-winner, a soloist and splendid leader of song. He will serve acceptably with any pastor, in any church. He has helped in meetings with Dr. Truett, Dr. Scarborough and others of position and power. I commend him to our pastors and churches and hope they will bring him this way."

—BR—

"Conductor, help me off the train?" "Sure."

"You see, I'm stout, and have get off the train backwards. The porter thinks I'm getting on and gives me a shove on again. I'm stations past my destination now."

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